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THE QUALITY OF CULTURE.

II.

CULTURE, therefore, demands a wide range of knowledge, covering at least those fields of philosophy, of science, literature, and art, which form the groundwork of our civilization; and it demands that this knowledge be held in the mind not as a series of discrete entities, but as one living, correlated whole. In addition to this, the idea of culture carries with it the idea of a training such as gives a high degree of sensitiveness and a ready control. The mind must be able to turn instantly from subject to subject as the necessity of the social situation demands. Each one of us can probably recall instances of some acquaintance; a man of some considerable eminence in his chosen field, but whose mind seems to be totally lacking in nimbleness; once he begins to develop a train of thought it takes considerable force to divert him into any new direction. He is usually regarded as a bore and avoided in all promiscuous gatherings. The cultured mind on the contrary is keenly sensitive to all currents of thought and feeling in the social group and responds to these without any apparent effort. However indispensable intense concentration of attention may be in order to reach results in any problem of present study, culture demands the added power of shifting this attention with ease and grace from topic to topic.

We have, therefore, found these three elements in the cognitive side of life essential to culture: first, a reasonably wide knowledge; secondly, a thoroughly coördinated knowledge; and, thirdly, a ready and easy control of knowledge in accordance with the ever-changing demands of the social environment. But these three elements are far from being the sum total of culture.

We would, perhaps, be not far from the truth were we to deny to all three of them a place as a chief factor in culture.

Culture demands a reasonable development of the æsthetic faculty and a development and control of all the natural emotions. The cultured person may not be an architect or a sculptor; he may be unable to write poetry, or paint pictures, but we would refuse to recognize anyone as cultured who had no appreciation of the beautiful. We are far from denying the social advantages of what are usually regarded as the accomplishments. The ability to thrill the souls of his fellowmen with music or song, to delight the eye by aid of the chisel or the brush, to be able to dance gracefully, or to charm by perfect manners and dress, are gifts for which one should be grateful; but these things do not constitute the essentials of culture; it is quite possible to have the æsthetic faculty cultivated to a high degree, to be able to recognize beauty and to thrill to it wherever it is found, in nature, in art, or in perfect manners, without being able to do any of these things.

Culture, as viewed from its emotional aspects, demands a reasonable development and complete control of the various emotions. No matter what the endowment of the individual may be in other respects, if he is wanting in a keen and ready sympathy for the feelings, emotions, and attitudes of those who surround him, no one would recognize him as cultured; and unless the feelings and emotions are cultivated in ourselves we cannot sympathize with them in others. But it is, perhaps, in the control of the emotions that true culture finds its severest test.

In the savage and in the uncultured any unusual intensity in the emotional stimulus causes an immediate explosion which often works as much injury to the individual himself as it does to those against whom the explosion is directed. The undesirability of such people in society is at once apparent. In the emotions lie the wellsprings of all the strength and energy of character. This energy is one of the most precious things in life; and it is precisely the function of culture to develop the internal mechanism in such a way as to husband all this energy and to direct it efficiently toward the accomplishment of the desirable ends and aims of civilized life. The degree of perfection in which this

mechanism is developed furnishes one of the very best standards by which to judge the value of the culture in question.

The cultured man will not willingly expose himself to the shock of contact with the rude; but if untoward circumstances betray him into this situation he will know how to control himself so as to avoid a scene. If he is entertaining a party of friends at his table, and a drunken rowdy, through the carelessness of some servant, is allowed to find his way to the dining-room, he will not make a scene by indulging in an altercation with him, or by abusing his servants for having made the occurrence possible; on the contrary, however unpleasant the circumstance may prove, his intelligence will at once summon all his resources so as to have the man quietly removed from the room while diverting the attention of his guests as much as possible. After his guests have departed he will adopt all necessary means to deal with the offender and to prevent a recurrence of such incidents.

The consciousness of this perfect self-control contributes very largely to that unconsciousness of self which is, perhaps, the most obvious trait of the cultured man or woman. There is a type of conceit which marks the braggart and bears palpable evidence of his want of culture. There is a self-consciousness sometimes linked with conceit which with almost equal certainty marks the absence of culture in those who think they possess exceptional advantages either in the extent or in the quality of their erudition, in their beauty of face or figure, in the elegance of their dress or in their social position; it is supposed to be the chief element in the vulgarity of the *nouveau riche*; it also characterizes the silly and the superficial.

Self-consciousness without conceit may often be found in souls possessing much refinement and many of the essential elements of culture; nevertheless this self-consciousness is fatal to poise of character, and it is a prolific source of pain both to the individuals themselves and to those with whom they associate. Culture demands a certain type of conceit, a conceit which enables a person to take himself supremely for granted, and for this very reason it banishes all consciousness of self. Such an individual relies on himself implicitly; he knows from experience that he is not likely to be betrayed into saying or doing anything which would leave

him open to the criticism of his associates. His mind is turned away from self and is keenly alert to the actions, thoughts, and feelings of his companions; and for this very reason he is always in a position to deal effectively with any social emergency that may arise. He listens where he should listen; he is always ready to divert attention from any awkward situation at the proper moment.

This conceit of the cultured man contributes in no small degree to the pleasure and feeling of security which we find in associating with him. His keen sympathy enables him to discover at once where he is not wanted, and we are thus saved the awkwardness of keeping him at a distance. On the other hand, his complete confidence in himself keeps him from taking offence when offence is not intended. It is difficult to associate with the self-conscious without frequently giving unintentional offence; their eyes are constantly on themselves, and they are forever looking for slights in what we say and in what we leave unsaid, in what we do and in what we leave undone. The pleasure that their company might otherwise give us is often neutralized by the extreme care which we must ever take in order to avoid wounding their over-developed susceptibilities. But the cultured man, when with his friends, interprets everything that is said and done in its best sense, and even though the word or deed might readily bear another interpretation, which he also sees, yet instead of wounding it amuses him; he realizes that it was an unintentional blunder which calls for the exercise of tact. His presence, consequently, tends to banish all restraint and self-consciousness in those with whom he associates. By putting everyone at his ease he adds a very large share to the joy of social intercourse even when he contributes but little in any direct way to the conversation.

The term culture is used in various senses and clothed in many shades of meaning. Thus we speak of physical culture, of intellectual culture, of moral culture, and of social culture. But there is still another and a larger sense of the word culture,—a sense in which all culture is resumed. In this sense it means the symmetrical development and the perfect control of all the powers and faculties of the individual. Through its agency all the re-

sources of the individual life, physical, intellectual, moral and religious, are utilized to the fullest extent for the happiness of the individual and the enrichment of his life, as well as for the happiness and the well-being of the social group.

It is evident that culture of this sort is not and cannot be a mere addition to life, or a superficial polish, or the development of any one set of powers. It is a quality affecting the whole of life; it permeates the profoundest depths of character and lends finish and perfection to manner.

It will serve but little purpose to isolate the elements of culture and to reach a decision as to which are essential and which are adventitious. Still, most people would probably agree that while physical culture contributes no inconsiderable element to individual happiness and to the pleasure of social intercourse, it is not indispensable to culture in the broadest sense of that word. Perfect health, beauty of face and figure, grace of movement and elegance of carriage, all help to give poise to character and to gratify the æsthetic sense of the group in which such a fortunate individual lives and moves; but after all is said that can be said in favor of physical culture and its results, it is evidently not essential to culture in the fullest sense of that term. It is not impossible to find an individual whose face lacks regularity, whose figure is wanting in symmetry, whose gait is halting, and yet whom everybody would recognize as the very soul of culture. Physical culture but adds to and rounds out other elements which constitute the essence of culture, and these other elements are not to be found in the physical side of life, but in the mind and heart.

Thoughtless people not infrequently mistake for culture a superficial polish imparted to mind and character after the process of education has been completed. Acting under this mistaken idea of culture, parents sometimes send their daughters to a finishing school, or give their boys a year's travel. While I do not wish to undervalue either agency to culture, still it must not be forgotten that culture is something deeper than this; that it sends its roots into the very depths of both mind and heart; that it is itself as true a growth as knowledge, or will, or character. To produce genuine culture, therefore, we must begin at the very beginning. There is no day in the child's life in which he should

not grow in culture; there is no subject that he studies in which this end should not be kept in view; there is no discipline to which he should be subjected in which the effect on the culture of the child should not be our chief solicitude.

To deal with the development of culture in the child in anything like an exhaustive way will, therefore, necessitate the consideration of every phase of the educational process. In this brief outline many themes have been touched upon which should receive fuller treatment in a course of pedagogy, and many cognate themes should also be discussed before we have learnt the proper method of imparting Christian culture to our children. In this preliminary sketch we have endeavored to indicate the lines along which such a course should proceed. The formal teaching of prayers and the catechism is not sufficient to secure the religious development of the child. All the exercises of the school must be conducted in a religious atmosphere which will eventually shape the ideals of the child's life. The child's knowledge should be thoroughly coördinated as he receives it. He must be taught from the very beginning to turn his mind quickly and completely from topic to topic. He must never be corrected in such a way as to develop self-consciousness, nor should he be ever exposed to ridicule or sarcasm, which more effectively, perhaps, than anything else tends to develop an undesirable self-consciousness. From his earliest childhood he should be taught self-forgetfulness and a ready sympathy with others, nor can we begin at too early a date to give him a realization of the value of self-control under all circumstances. He should be taught that an appreciation of the beautiful in nature and in art is of quite as much value as the ability to write books or to build houses. Where a training of this kind has been given to the child and the youth, finishing schools and travel will impart their full benefit in rounding out and completing an education which not only fits him for effective work in his chosen field of action, but prepares him for life in its fullest sense.

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"THE SPIRIT OF CHRIST."

(Continued.)

VII.

TO know Christ no longer after the flesh but after the spirit (not perhaps in the Pauline metaphysical sense, but more in that ethical sense of which his conception was a symbol) means to believe in Him, hope in Him, love Him as the embodiment of the Divine Will; of the cause for which He lived and died; of the Gospel of the Kingdom of God. This is the love He cares about when He asks men to leave all "for My sake *and the Gospel's*." The holy women loved Him, and the disciples for the most part loved Him with a human love; but of His spirit, of the governing enthusiasm of His life, they had no realization, and hence they could have no adequate sympathy with it;—nay, at times they were jealous of it because it detached Him from all lower ties and affections with which they fain would have bound Him to themselves. It was another Self they cared for than that which He had made His own by the constitutive act of His Will. "Get thee behind Me, Satan!"—so He slights and repulses the warm-hearted but purely human love of Peter. And from the women who clung to His feet to keep Him on earth forever, He shook Himself free: "Hold Me not, for I have not yet ascended to My Father;" and to His parents He says: "Why did you seek Me; did you not know that I must be about My Father's business?" It was to His Spirit, or to Himself only as embodying that Spirit, that He strove to win their love and loyalty. The fire with which He burned and which He came to kindle was an enthusiasm for certain ends and certain principles, for all that was summed up in the conception of the kingship of God in men's hearts, of the Divine Will realized on earth as in heaven. This fire, or enthusiasm, is "Christ according to the Spirit" or "the Spirit of Christ." It is indeed the work of God immanent in and pervading the workings of man's spirit, and trying to bring forth His image therein. To be permanently and absolutely the voluntary instrument of this Divine enthusiasm; to be so completely and perfectly wielded by God's Will that the action and effect must be called simply Divine, all separate personality being

merged indistinguishably in that of the Infinite Spirit, to be subject to it as the hand or foot is to its owner, is the moral manifestation of that mysterious hypostatic union which entitles Jesus to be called the Son of God in an unique and mysterious sense.

This is the ethical and religious value which finds theological expression in the doctrine of the Incarnation,—a doctrine which recognizes the infinite gulf that divides the ideal from its closest conceivable approximation.

“Christ according to the Spirit” is another name for God as effecting that ideal in the human nature of Jesus and making it purely an instrument of the Divine operation; and as striving to effect an approximation to that ideal in each one of us.

VIII.

“For My sake *and the Gospel's*,”—this then is the key to true “devotion,” to that devotional spirit whose furtherance is the end and therefore the criterion of doctrinal truth. In his book on *The Characteristics of True Devotion* Abbé Grou adds his voice to that of all the great masters of the spiritual life in warning us not only of the possibility but of the existence of spurious devotion to Christ. It is not enough to love Christ in any way; we must love Him precisely as the representative and embodiment of the cause for which He lived and died, the cause of the Gospel, of the Kingdom of God. “It is the spirit that giveth life; the flesh profiteth nothing:” it is in the love of Christ’s spirit not in that of His flesh that Eternal Life is found. In our own experience what is more distressing, more disappointing, than to be loved and admired for qualities which we know we do not possess; or for those which we do not value, or even dislike in ourselves; and, on the contrary, to fail to attract others to what we believe to be best in ourselves, or to interest them in our deepest interests? We are overwhelmed with affection that pleases us as little as would a complimentary letter intended for someone else but mistakenly directed to ourselves. For all our seeming friends we stand unloved and alone. To a great extent this was the lot of Christ upon earth. He was loved, but mostly with a human love and “according to the flesh,” not with the love that meant a likeness of spirit. Is it otherwise now? Alas, they are not so many

who love Him at all, that we can well afford to stop and criticize their love and ask whether it be according to the flesh or according to the spirit; whether it be a love of the Christ of the Gospel or of some other Christ of their own fabrication or fancy. Yet ask we must; since identity of name is no guarantee for identity of notion, and it is at least possible and probable that our Christ may be largely fashioned in our own image and likeness. In the Christ of the Gospels the Church gives us an objective criterion of all these subjective Christs of our own. In the measure that the lines of that portraiture puzzle and bewilder us, that they lack life, unity, and coherence, we may suspect our own spirit of being at fault; but when we find them falling together, growing intelligible, taking life and warmth and strength, then we have a sort of inductive assurance that our spirit is shaping rightly; that it has the clue to the labyrinth. Speaking of the visions of St. Gertrude and Blessed Margaret Mary a devout Catholic lady recently remarked to a priest: "They tell us about our Lord, and without them one would know nothing of Him." "Do you ever read the Gospels?" asked the priest. "Oh no, they are *so* dry." Here no doubt there was devotion to Christ of a sort, but hardly of the healthiest sort; and one feels that it was fed, not by the Gospel spirit in the said visions which alone constitutes their substantial value, but by what is accidental in them and secondary, by their poetic appeal to the emotions, to the æsthetic need; that it was not worth much more than would be a delight in the physical beauty of the Sacred Humanity. The question is therefore not only: "Do I love Christ?" but also: "Why do I love Him? under what aspect?"

Here as elsewhere mischief comes from a onesided view of the nature of spirit-life; from making sentiment everything, or conduct everything, or mysticism everything; from forgetting that they are all sterilized when divorced from one another. If Christ does not evoke and satisfy all our spiritual needs, there is surely a flaw in our devotion somewhere; it cannot be the Christ of the Gospel, the spirit of Christ, which draws us.

IX.

There is plainly a very undesirable sort of sentimentalism which systematically builds up such an image of Christ as will

appeal most sensibly to the emotions of the devotee, to love and pity; which uses the belief in His Godhead to legitimate what else would be the idolatrous worship of created beauty, of "the fairest among the sons of men." It does not rest altogether in the exterior. No truly æsthetic emotion does that. But being so largely æsthetic, it is very dependent on the imaginable as on the medium in union with which alone such beauty is revealed. It must gaze up into the eyes of Christ; it must hear His voice, read His smile, feel His embrace, cling to His feet. It envies those who knew Him "according to the flesh," when He walked and talked with His disciples in Galilee.

"How I wish that His hand had been placed on my head,
That His arm had been thrown around me,
And that I might have heard His kind voice when He said,
'Let the little ones come unto Me.' "

Surely a most inevitable and natural wish. Which of us would not wish to have seen the great and wise of old, or is not interested in those features of their personality which have nothing to do with their greatness and wisdom, yet which gain a value for us as associated with them?

Sentimentalism does not lie in valuing these dependent and associated interests, but in forgetting the principal interest which is the source of their value; in concentrating upon them. Some will be thrilled by a visit to Stratford-on-Avon who have never thought or felt with Shakespeare in their lives. It is equally possible to have a tender love of every feature of Christ's Sacred Humanity, and yet never to have thought or felt with the spirit of Christ, and to find the Gospels "dry." For indeed they cater but little for sentimentalism and leave us ignorant of those thousand details about which such devotion is curious. Love of this kind is no doubt the love of One who is believed to be God; but is it the love of God, the love of that which is Divine in Him? The nursing of such an affection by such means—that is, by the selection just of such traits, real or imagined, as will build up a Christ in the interests of devout feeling—must necessarily lead to a continual falsification of the Christ of the Gospel. He came to "show us the Father,"—as it were, in the mirror of His own life

and spirit, so that between our love of the reflex and our love of the Father there might be no difference of motive, but that we might come to the Father through Him.

X.

As I have said, it seems a poor service to religion to criticize any sort of devotion to Christ, seeing it is all too scarce a commodity. Yet perhaps the same criticism that makes us cast aside certain sorts as spurious, unhealthy, or decadent, may show us a great deal more of the best sort in quite unexpected quarters; in many of Tertullian's *animae naturaliter Christianae* who, never having heard of Christ, are Christians unawares. "All who have ever lived by the Word," says Justin, "were Christians, even though they were reputed to be atheists, as was Socrates among the Greeks." Moreover, since all direct cultivation of feeling for its own sake leads to the corruption and impoverishment of feeling, it can be nothing but a service to devotion to point out this danger and abuse. We have allowed that sentiment is an element in true devotion; that we cannot love Christ fully unless it be with every part of our soul; and we have defined sentimentalism to be the error which makes feeling the whole or the principal part of devotion.

All this being clearly understood, there are certain facts that we ought to face bravely and frankly, for they have much to do with the present impotence of Christianity.

It is not without reason and justice that we speak of women as "the devout sex:" "ora pro devoto femineo sexu," says the anthem of Our Lady. It is somewhere said that women are by temperament more religious than men. This I think seems true, partly because our religion has been so much shaped by women that as a fact it has been largely adapted to their temperament. I doubt if the same impression would obtain in the East where men think meanly of woman's spiritual gifts and give her a secondary, if any place at all, in the Kingdom of Heaven. That the catalogued saints of the Church are predominantly men does not really alter the fact that, in proclaiming the spiritual equality of woman with man, Christianity has made it possible for her to play a preponderating part, not in the government, but in the religious

life and devotion of the Church. For naturally she has more leisure and, in some ways, more need for the services of religion. Be the reasons what they may, the fact remains that, from the first, devotion to Christ has been mostly the devotion of women, religious or others; that the Christ which it has created is to some extent a woman's creation, and since demand determines supply, the male preachers and exponents of that devotion have rather yielded to, than resisted or corrected, the tendency to feminize the presentment. "Men drawn by women," says Sir Leslie Stephen,¹ "even by the ablest, are never quite of the masculine gender. They may indeed be admirable portraits, but still portraits drawn from the outside." This merely means that likeness and sympathy are the condition and measure of understanding. In the fulness of Christ's humanity there is more than all that fulfils the two ideals of manhood, the woman's and the man's; but these ideals are different and it is the woman's ideal that prevails most widely in the pulpit, in religious art, in devotional language and literature. And the result is that the Christ so presented fails to appeal to, if it does not somewhat repel, men of the masculine type, to whom action means more and sentiment less than it does to the feminine type. Were we to make a holocaust of nine-tenths of our pious pictures and images, it might be symbolic of the reform needed in this matter. We owe much, no doubt, to the visions of St. Bridget, St. Gertrude, B. Margaret Mary, Sister Emmerich, and others; but on the whole the spiritual gain has been for women rather than for men; and we cannot help suspecting that male visionaries—if there had been truly such—would have presented the "perfect man" to us under a somewhat "drier" aspect, in which case we might have been spared the coarse and blasphemous revolt of the Nietzsche school in favor of the so-called "Super-man" (*Uebermensch*) and against the supposed Christian ideal of diluted manhood.

The remedy against all sentimentalism of this sort is to be sought in a return to the Gospels, in an endeavor to get at the integral spirit of Christ as it lives for us there, whole and concrete, not split up into factors. Only when we understand and feel with that which was the central interest of His life, that sovereign end with which He identified Himself, which was the core of His moral

¹ *George Eliot*, p. 74.

personality and spirit; only when we love that in Him to which He most wanted to win our love, and for which alone He cared to be loved,—only then is our loving interest in all other things that concern Him a pure and wholly acceptable sentiment, an outflow or redundancy of that central and substantial devotion to the Divinity revealed in Him. "Weep not for Me," He says to the women on His way to Calvary, "but weep for yourselves and your children." Their tears were those of womanly pity for the outward and obvious aspects of the tragedy, but of its inwardness they knew nothing. Their love was for Him, yet not for His central Self or Spirit, which they could not understand. We may stand by His Cross, enter by force of keen imagination into all His pangs and tortures; we may mourn as a friend for a friend, or as a woman over her first-born, over the torn and bleeding God, and yet lack the true key to the meaning of His Passion and waste ourselves in sentimentality. The true sentiment of pity must flow not from any sort of love of Him who suffers, but from that sort which He most desires. We do not mean to disparage the lesser love, or the sentiment which it genders; but, as we have said, to emphasize the danger of resting in it, of cultivating it as an end in itself, of confounding with the love of God *as God*, a love of One who *is* God. The genuine and discerning love of Christ "according to the spirit" will necessarily foster and perfect our sentiment and deliver us from all danger of sentimentalism.

XI.

If, on the whole, sentimentalism is a devotion to Christ "after the flesh"—a shaft which misses what is the very heart and centre of the matter and sticks fast in what is merely adjacent—there is another sort of devotion more spiritual, more intellectual, which is equally ill-aimed and leads to analogous perversions for analogous reasons: a sort of false mysticism which, for convenience, we may call "mysticality." As before, the error comes from separating aspects that should be organically inseparable. The integral Christ satisfies at once our emotional, our moral, and our mystical needs. A Christ that satisfies but one or two of these needs is a divided, a perverted Christ; and the spirituality fed on such a Christ is a false spirituality, either unpractical or heartless or rationalistic or dreamy or metaphysical.

At all times man has experienced certain feelings of awe and reverence in the face of the immensities and eternities in the midst of which he and his little world are afloat. He is ever straining his eyes through the nearer gloom that deepens away into that impenetrable darkness whence all things come and whither they return; ever seeking to understand and adapt himself to that All which lies beyond and explains the nearer world of his clear vision. Every sense of contact with that mysterious Beyond lifts him above earth and out of himself; and though his native materialism of thought and desire drag him down again and again, yet his restlessness and discontent with earth are incurable. Were it but a need of his intellect, we might call it his "metaphysical need;" but it is primarily a need of his heart which earth is too small to satisfy, and, as such, let us call it his "mystical need,"—the need whose perverse cultivation leads to "mysticality."

In old-world thought the connection between religion and morality was obscure. Sometimes religion was but a department of morality,—our duty toward God; at other times morality was, in comparison with observances and forms of worship, only a subordinate part of religion. The religious sense fed itself almost exclusively on the thought of the Beyond without reference to the moral life. It was Christianity with its conception of God as subsistent righteousness, its recognition of the voice of conscience as the voice of God, that first revealed the two interests—the religious and the moral—as identical, and thereby gave a mystical depth to morality, and a moral earnestness to religion, and brought this world and the Beyond, and our lives in reference to both, into a coherent unity. Abortive attempts in the direction of this identification are traceable in the Orphic mysteries; but neither the ethical nor the religious elements were there sufficiently purified to reveal the full secret of their sympathy and to admit of their final and permanent synthesis. In the Hellenic world, in which Gentile Christianity first took shape and with whose spirit the spirit of Christ entered into a relation of mutual permeation, struggling to leaven it and transform it to its own nature, religion in its highest and, to Christianity, most congenial developments was in the main mysticism, not to say "mysticality." Its purest though subsequent culmination is associated with the name of the

neo-platonist Plotinus. However over-speculative and intellectualistic, however extravagant in its dualistic contempt of the body as the antagonist rather than the complement of the spirit, there was much in this mysticism for Christianity to work upon. At first sight there might seem to be little kinship between a religion of the crowds, of the poor and simple, a religion altogether practical and concrete, and one that was so largely philosophical and abstract, the monopoly of a small intellectual aristocracy, whose ideal attainment was mental ecstasy rather than moral devotion. Yet this pursuit of intellectual ecstasy, this audacious effort to push behind the veil of the visible and to live a superhuman life entailed a contempt of this world and the flesh, an aspiration after higher things, a hunger and thirst after righteousness with which Christianity could not but sympathize,—Christianity with its own doctrine of "the two ways," of the flesh and the spirit, of death and life; with its call from earth to heaven; with its crowds of Saints, Martyrs, and Confessors who lived the exalted life that philosophers but dreamed of.

This "way of life" was to a great extent common ground; but whereas with the Greek it was merely the condition of the life of intellectual contemplation and ecstasy, something secondary and deduced, with the Christian it was primary, the very substance of his religion, of eternal life. For him Christ was the Truth in an altogether practical sense; "the Way, the Truth, and the Life" were synonyms. And so far his doctrine of the Cross was "to the Greeks foolishness." They wanted the philosophy of the matter. They knew by experience that contemplative ecstasy depended partly on asceticism and the mortification of the flesh; that this disordering of the body was the condition of those unnatural mental states which they assumed to be supernatural. But the Christian had no such motive for his mortification and unworldliness, which were dictated merely by the exigencies of absolute self-devotion to the service of God and man, or else by a belief in a speedy world-catastrophe that cancelled a number of otherwise rational human interests.

Yet the Christian's indifference to theory and philosophy could not hinder the fact that his way of life and his spirit necessarily involved a theory of God and man, of time and eternity, of here

and hereafter,—a theory that could not but become explicit as soon as reflection set to work. In so far as “the Way” was common to Christian and philosopher the theory of that Way on both sides was bound to have many points of contact; and it was just here—namely, in regard to its intellectual implications—that Christianity blended with Hellenic mysticism, each giving to and receiving from the other. For the sake of the Greek, Christianity now became interested in its own implicit theology and mysticism and brought them to expression in the language of philosophy. But while acknowledging the due claims of the mystical and intellectual interest, Christianity fought hard against the excesses of intellectualism and “mysticality.” If religion was not all conduct, so neither was it all mysticism. Already in the New Testament, in the writings of St. John and St. Paul, we see this accommodation of Christianity and Hellenism in process, the full acknowledgment of the mystical interest, the emphatic protest against its usurpations. For St. John, Love is the Truth, the true Gnosis, the true Light, the true Life. For St. Paul Charity, the Spirit of Christ, is above all mystical gifts and graces, above visions and ecstasies and prophecies and miracles and intuitions. These have their place, but it is a secondary and dependent one. Life is something far greater and fuller.

XII.

The Greek then was inclined to be more interested in Christology than in Christ; in the metaphysics of the spirit than in the fruits of the spirit; in the theory of life than in living. And his devotion was apt to run into mysticality; to feed itself too exclusively on mysteries, to revel in the twilight outside the little sphere of our clear intelligence and even to tempt the further darkness. When St. John tells him that Jesus is the *Logos*, the Reason, the Truth, he at once acknowledges the rights of his mysticism and repudiates its usurpations: “You seek a false *Logos* for your mind alone: here is the true *Logos* for your heart as well.—You seek a false light that shines only for an intellectual *élite*: here is the true Light that enlighteneth every man that cometh into the world.” Let the Greek look first to the plenitude of the spirit-life, to the Kingdom of God and His righteousness, and all his

mystical needs would be inclusively satisfied. For the mysterious relationship of Christ to the Father and through the Father to the world and mankind, was wrapped up and implicated in the Way of Life which He taught us, and was the secret of the inexhaustible depth that distinguished it from mere moralism or practicality. Not only to unwrap it, but to separate it from the living whole, to make it the central and even the sole interest of the Gospel, this was the danger for Greek Christianity which had to be met by a system of concessions and limitations.

If we are told that "God is a Spirit," this is doubtless a metaphysical affirmation, a negation of materialistic notions of the Divine substance which would confine the Deity to houses made with hands, to Jerusalem or to Mount Gerizim. But the real interest of the Evangelist is not in the metaphysical statement, but in the ethical and practical truth of which it is the implication: "They that worship Him must worship Him in spirit and in truth." For him the rule of prayer and life is the rule of doctrine and belief. Let the life and the worship be purified from materialism, and doctrinal purity will look after itself. His own interest, unlike the Greek's, was less in the metaphysical spirituality of God's nature than in the ethical manifestations of that nature in man, in the spirit of holiness, in the fruits and gifts of the Spirit, in grace and charity. God is a Spirit because God is Love. And so too while not forbidding the Greek to exercise his intellect and feed his religious awe on the mystery of Christ's metaphysical relationship to the Father and to the world, the Gospel calls him back continually to the great life-interest on which this mere mind-interest is wholly dependent, back to the life and the ethical spirit of Christ as the manifestation of the Father's love and goodness, as the Word or Expression of the Divine character and will in human terms; as a truth to be lived and not merely contemplated. "Mysticality" just inverts this order of dependence. It concentrates the soul wholly or principally on metaphysics of Christ's being, and not on that aspect of it on which He wishes us chiefly to concentrate ourselves,—not on His life, His spirit, His way. It leads us to adore Him as the incarnation of the First Cause, as the Alpha and Omega of creation, and feed our mystic appetite on our contact through Him with the Eternal and the In-

finite. So far as it stops here it makes us descend from the fulness of Christianity with its identification of Godhead with Goodness, to the level of those earlier religions for which God was Power rather than Righteousness.

There is a latent mysticism involved in the Christian "Way of Life" and organically inseparable from it. If we separate it from that living unity, we tear it from its root and source of vitality, and are compelled to nourish it from the turbid streams of philosophical speculation. We end with what is a devotion to Christ no doubt; and in one sense a devotion to Christ "after the spirit" rather than "after the flesh;" and so far it is an advance on mere sentimentalism. But if we take "spirit" in the religious and moral sense, and not in the metaphysical sense, then we must reckon "mysticality" as a devotion to Christ "after the flesh;" for it is not a devotion to Him formally as to the embodiment of the Gospel, of the Divine Will, of the Cause of God on earth; nor does it spring from such a devotion, but rests in the metaphysical mystery of His being as though this were the substance of His teaching.

Devotion of this kind will perhaps find food in a onesided reading of the Fourth Gospel and of parts of St. Paul. But it will find the Synoptics "dry;" and in truth its Christ is as little the Christ of St. John as it is the Christ of St. Mark.

The correction for mysticality, as for sentimentality, is to be found in a return to the integral spirit of Jesus that still lives for us in the evangelical records, a spirit that satisfies all our needs and delivers us from the false pieties that are fostered by its dismemberment. He who dissolves Christ is anti-Christ.

XIII.

The third error, which I will call Practicality, is so much the more dangerous because of its resemblance to the truth. Nevertheless it is as much a dividing of Christ and of His spirit as the other two. It is a far more prevalent error in these days of practical, utilitarian, common-sense Christianity, and in a workshop atmosphere little congenial either to sentiment or to mysticism. It has not a more plausible or able exponent than Matthew Arnold. He partitions life between conduct, science, and art,—a division

which is, at root, almost identical with that which we are following. Conduct, he insists with somewhat wearisome iteration, occupies exactly three-quarters of life; art and science each one-eighth. Three-quarters conduct, *plus* one-eighth of art, *plus* one-eighth of science, equals life. Right conduct is righteousness. Instead of God we are given a "not-ourselves that makes for righteousness." This "not-ourselves" is then concerned about three-quarters of our spirit-life, about conduct. It is indifferent to the remaining quarter,—to science and art; it does not make for truth or for the beautiful.

Now this is to divide the spirit with a hatchet; and it is hard to conceive how one to whom intellectual and artistic truth meant so much, could have so sundered these interests from that of righteousness or failed to see their organic and indissoluble connection. A less thoughtful person, however, might easily be excused. For we certainly see that very good people are often quite indifferent to intellectual and æsthetic truth; while the devotees of these latter are often as indifferent to truth of conduct. But Matthew Arnold ought to have known that these several indifferences, if complete and deliberate, are eventually fatal to the favored interest. As a fact they are never complete and deliberate; no good man says: "Knowledge does not matter;" "Art does not matter;" nor is any artist or thinker wholly indifferent to conduct. It is a question of imperfect balance, of undue emphasis.

Instead of "the not-ourselves that makes for righteousness" (*i. e.*, for right conduct), let us rather say "that makes for truth—truth in conduct, truth in thought, truth in feeling"—that is, for the truth of the whole spirit-life of man, for its progressive correspondence to the life of the Eternal Spirit. By the time we have made this amendment, we have got back from Matthew Arnold's divinity to that of the Fourth Gospel: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." We have given to the "not-ourselves" the character of that which it "makes for,"—the plenitude and perfection of spirit-life. We cannot give it less.

Conduct is not three-quarters, but the whole of life; for there is a conduct of the mind and a conduct of the feelings. Conduct,

thought, and feeling are each the whole of life,—three dimensions of the same thing; there is no “human act,” no movement of the spirit-life, into which they do not all enter.

When we say “Faith without works is dead,” we mean that it is not really faith at all; that intuition and feeling necessarily embody themselves in will; that the spirit cannot really apprehend a situation without taking some practical attitude toward it. So, too, works without faith are dead,—the mere corpse of conduct. If they are true works, true actions of the spirit, they are necessarily an expression of faith,—of intuition and feeling; they are faith viewed from another end.

What favors “practicality” is the fact that we only see men’s good works, but do not see their faith; that for social utility and beneficence it matters more (immediately, not ultimately) what men do than what they feel or mean. Thus, by a false abstraction, conduct comes to be cut off from the unity and fulness of spirit-life; Christ comes to be regarded as the incarnation of right conduct in this narrow sense; and the value is laid on the outward manifestation rather than on the immanent spiritual reality of His righteousness. We have already said that in Christianity for the first time the interests of man’s mystical sense (for which earlier types of religion catered almost exclusively) and those of his moral sense were clearly recognized as identical, inasmuch as the Will of God and Righteousness and Truth and Love were proclaimed to be the same thing. We said that what we called “mysticality,” or false mysticism, partly ignored this identity and was so far a reversion to a lower type of religion. It is equally plain that “practicality” also ignores the said identity; that it is blind to the mystical depth of Righteousness and of Divine Love, to their latent implications of a world of supernatural reality beyond the little sphere of our clear vision, and separated from it by that band of twilight in which the mystic loves to linger. “Practicality” is right in affirming the great and primary importance of conduct as a test of spiritual reality, as a criterion of faith and doctrine. The “fruits” to which Christ appealed were “good works” that men could *see*. But there is a mere surface seeing, and there is a spiritual discernment that leaps from the outward expression to its true inward significance, that sees the faith through and in the works.

It is with this vision that we must come to the Gospels if we would get at the spirit of Christ in its fulness and solidity, and not merely recognize one or other of its dimensions. It is, however, through the conduct-dimension that we are to get at the other two, and so to grasp the whole. Passing thus from the conduct-aspect to the fulness of that spirit-life of which it is a partial manifestation, we shall escape from that mere "moralism" or "practicality" which Newman has so justly criticized in his three essays on "Rationalism in Religion." On the other hand, we shall be saved from a false, abstract, merely philosophical mysticism or "mysticality," if we contemplate the being of Christ not apart from, but only in and through, the life in which He has revealed it to us; if we feed our mystical appetite solely on the mysteries latent and implied in His spirit and in His redeeming love. Thus, too, we shall find the measure and criterion of healthy religious feeling or sentiment, and protect ourselves against a fruitless sentimentality.

In fine, we shall learn to love in Christ just what He wanted us to love; to feel about Him just what He wanted us to feel; to know about Him just what He wanted us to know. Our Christ will not be a Christ of our own, a maimed or divided Christ, a Christ "after the flesh"; but the true Christ, Christ "after the spirit."

XIV.

Sentimentality, Mysticality, Practicality,—none of them exists pure and unalloyed in the souls of any worshipper and follower of Christ. Each stands for an exaggeration of one of the elements of true devotion and a consequent enfeeblement of the other elements. The right adjustment or blending of all three is called, in the New Testament, "Love" or "Charity;" that Charity which St. Paul says is a "more excellent way," a greater gift than all other gifts or sharings of the spirit of Christ, because it includes and overpasses them all, and because without it, and except as flowing from it, they are nothing worth; better than the understanding of mysteries and of all knowledge; better than prophecy and miracle-working and speaking with tongues; better than giving all one's goods to feed the poor, or giving one's body to be burned. This Charity is "shed abroad in our hearts" by

the Spirit of Holiness which is given to us; nay, it is that same Holy Spirit dwelling in us; it is God Himself, for "God is Charity."

Here indeed is food for mysticism; for we are dealing with relationships between the divine and human which necessarily defy, and so will always defy, definition or accurate expression. If we seize one half of the truth we have to let go the other; and whether we hold them together or separate them we fall into some contradiction. We are safest when we leave metaphysics, with its problems of sameness and likeness; and instead of considering its subject or agent, simply consider the life itself, the process, the love. This process of living and loving we can clearly characterize as divine or human, as supernatural or natural, according as man lends or refuses himself to be the perfect instrument of the Divine Will, the flawless mirror of the Divine Goodness, though we know that "instruments" and "mirrors" must be utterly inadequate symbols of the ineffable metaphysical relationship between God and the soul.

Unfortunately these words "Love" and "Charity" have been "soiled with all ignoble use." The former is overloaded with sentimental and mystical associations; the latter has lost all depth and tenderness through the loveless deeds that are done in its name, and stands at best for the business of philanthropy. No name will safeguard the idea, for the meanings of words are continually corrupted. Even if, to make sure, we call it "Christliness" or the "Spirit of Christ," this will not avail, unless our conception of Christ's spirit be kept sane and well balanced by a persistent pondering of the Gospels; for we are all inclined to some sort of characteristic onesidedness in our idea of Christ; we shape Him, directly or indirectly, according to our own image and likeness.

If then we want to determine what that spiritual life is whose development and increase in ourselves and others is the end and chief criterion of religious truth, we must turn to the Gospels, we must study it in Him "of whose fulness we have all received and grace for grace." All the apparatus of religious institutions and teachings is but the channel through which the living water flows from His soul into ours and produces in us the fruits of the same spirit. The apparatus is justified if the results correspond.

It will be reasonably objected that "the eye sees only what it brings with itself the power of seeing;" that each will read his own Christ first into the Gospels and then out of them. In a book called *Jesus von Nazareth im XIX Jahrhundert*, H. Weinel has shown us how variously and contradictorily the Gospel has been read in the last century; how many conflicting causes, philosophies, and interests have claimed Jesus for their Master and exponent.

Against such scepticism, which would rob the Gospels of all objective meaning, let it be noticed that the diversity of the said views is founded rather on the actual sayings and doings of Christ than on the inward spirit embodied in them, about which there is little explicit interest; that they are reached by reasoning from them rather than by feeling with them; by looking to their logical consequences rather than to their inspiration; by taking them as isolated oracles rather than as diverse manifestations of one and the same spirit. This is a fallacy of "literalism" to which we shall return presently.

Secondly, the Gospel is not of "private interpretation" any more than are the great master-works of art. In these the uneducated eye or ear discerns little; praises and blames the wrong things; misses the unity, the spirit, of the whole. Yet this is no plea for scepticism and relativity. The artistic truth is there, and those who would reach it must study to correct their faulty vision till the common judgment of the discerning becomes their own, not by forced obedience to authority, but by a personal conviction "of sin and of righteousness," *i. e.*, by an awakening from darkness to light, from "dryness" to refreshment. The first impressions of the Gospel will be as various and different as the minds impressed. But we can trust to its power as an instrument of spiritual education; the longer it is pondered, the more it will shape those various minds to its own truth and bring them toward a perfect agreement with one another. We do not come to the Gospels spiritually blind or wholly untaught. We have imbibed something of the Christian tradition around us; we know what others have found there before us; and now we come to verify this collective experience of others for ourselves, to make it from a hearsay into a living experience of our own. As long as we

find the study "dry," the fault is in ourselves. For this we have the assurance of those millions to whom it has been "a fount of water springing up unto everlasting life."

But we should certainly expose ourselves to grave misunderstanding did we not say a word against what we may call the fallacy of "New Testament Christianity." When we say "Back to the Gospels," we do not mean back to a phase of Christianity that cannot and ought not ever to return; what we do mean we shall consider in a separate section.

XV.

So-called "New Testament Christianity" is purely and blindly reactionary; it is a denial of all flexibility and vitality in the religion of Christ. Its perfect realization were only possible if we could miraculously change ourselves back into the mental and social conditions of Palestine 2,000 years ago. No one pretends that the perfect imitation of Christ requires that we should all be carpenters, or that we should all live at Nazareth; yet this is really implied in the principle of so-called New Testament Christianity. Plainly, it is the spirit of Christ which we have to imitate, though the matter upon which, and the conditions under which, we have to work are wholly different from His. For the discerning, the spirit of the master-artist lives whole and entire in the least and rudest of his efforts, and can be gathered still more easily from a collection and comparison of them all. But to canonize the vehicle together with the spirit which it conveys, to copy his works slavishly and mechanically, were to make a tyrant of a teacher, and to bring the spirit under the bondage of the letter.

What we have to study in the New Testament is the spirit of Christ at work upon matters which often concern us very indirectly or not at all. The religious errors He combated were not those of our day; the scribes, lawyers, Pharisees, and Sadducees, with all their controversies and causes, are only analogously represented in modern times. The more closely and critically they are studied in the light of the past, the more evident is the measureless gulf that divides their mind and sentiment from ours. We have for so long read the Jewish Scriptures through our

Gentile glasses that we falsely credit ourselves with understanding the Judaism of Christ's day far more than is really possible. The needs and social condition of the crowds to which our Lord ministered were so unlike those of our crowds that a mechanical imitation of His methods is full of danger. And so in other matters. This is largely forgotten by those who turn to the Gospels for guidance in intellectual, social, and political matters, forgetting that most of what are called "questions of the day" could not have been formulated or understood in Judæa 2,000 years ago; that surface-analogies, however striking, are profoundly dangerous and misleading. The Christianity of the New Testament, the first embodiment in which the spirit of Christ manifested itself, was necessarily shaped and framed either in accordance with, or in opposition to, conditions which have vanished forever. To deny the equal right of later and fuller manifestations, to hold us back to the first as to an iron rule, would be to nail Christ hand and foot to another Cross, to bury Him in the tomb of the past without hope of resurrection.

What makes New Testament Christianity in some sense classical and normative is that it exemplifies for us the working of Christ's spirit in its purest form and at its greatest intensity,—albeit under conditions that have largely ceased to obtain. However different the matter subjected to its influence, yet the tendencies of that spirit, the mode of treatment, are always the same. It is through the modification produced by the Gospel-spirit in its environment, through its selections, repulsions, attractions, that its character is disclosed to us, and its implications are made explicit. To have expressed all those inexhaustible implications at once and abruptly; to have anticipated the final results of an endless process of unfolding; to have made an absolute revelation in an absolute language without reference to the mental and moral capacity of any age or people, would have been utterly futile, had it not also been intrinsically impossible.

In a sense the Holy Spirit, the Spirit of Christ, was itself the Revelation, the *depositum fidei*; nor is the manner in which doctrines, systems, and institutions lie latent and implicit in a spirit or sentiment at all unfamiliar to us. We commonly reprove a man for letting his feeling bias his judgment or blindly control his

conduct. That it does so means that the feeling is full of implicit judgments and practical consequences that are first brought to light by their conflict with the judgments of reason. My dislike of a man requires for its justification that a certain prejudiced reading of his character and conduct should be true; that my action toward him should be hostile; and so forth. If this is a disadvantage when my feeling is wrong and untrue, it is a great advantage when my feeling is right and true, when it is in touch with fact and reality, when it is the feeling of a spirit that is rightly and healthily adjusted in relation to God and man. Thus the "charity that thinketh no evil" is a divine and true feeling and the construction it puts on things and the direction it gives to conduct (seemingly, but not really, *a priori*) is far truer than the dictates of mere reason and calculation; for it is begotten by the immediate contact of the soul with God and the root of all reality.

And of this charity, Christ's spirit is the plenitude; and what we see in the Gospels is just this spirit of Christ working everywhere in its own interests, in its own justification; broadening what was narrow; deepening what was shallow; softening what was harsh; raising what was low in the religious, moral and social ideas and institutions of our Lord's own day and people. We see it selecting, attracting, repelling, according to its own exigencies; slowly leavening Judaism and transforming it to a vehicle of self-expression; moulding its conceptions, its language, its symbolism, its traditions to its own use and service.

Notably in St. Paul the implications of this spirit were brought to light in their opposition to the uncatholic and exclusive elements of Judaism whose limits of adaptability were thus at last recognized as too narrow to admit of a full and free expression of Christianity. With the speedy accretion of Gentile multitudes to the little flock of Christianized Jews, the leavening process was for the moment thrown back to begin again on a vastly larger scale and in an entirely different, in many ways more congenial, medium. For the strictly Judaic elements of New Testament Christianity, even in its Pauline form, the Græco-Roman religion, or religions, of the Empire had little affinity or power of assimilation; but they had much of their own that lent itself to a richer

and more flexible manifestation of the spirit of Christ and of all that distinguished Christianity from Judaism. It was the spirit, rather than the body, of New Testament Christianity that passed over to the Gentiles, and began there its work of leavening that great syncretism of all the religions of the Empire into a vast catholic, world-embracing Church. Much that was a scandal to the Jew was congenial to the Gentile. The notions of a plurality of Divine persons; of an incarnate God; of a theotokos; of a deity slain and risen; of sacraments and mysteries; of asceticism, world-flight, and consecrated virginity,—all these notions and the catholic idea itself were familiar to him. The Christian spirit had only to correct and spiritualize what was gross and superstitious in these conceptions, to tolerate what was indifferent, to supplement and utilize what was good. And this process by which the spirit of Christ slowly shapes for itself a body and organism out of the materials offered to it by the philosophies, beliefs, institutions, traditions of those who come under its influence is unending. If its New Testament embodiment is in some sense its most vigorous and purest expression, yet it is far from being its complete expression. For this we must wait till the last page of its history is written. And through those pages there are scattered other manifestations of it which have become in a secondary sense classical and universally authoritative for all subsequent times,—institutions and developments which have been proved and accepted by the experience of all as genuine "explicitations" of the Spirit. It is the whole body of these that constitutes Catholic Christianity,—a body whose parts are not all, for our minds, dialectically linked together or deducible from one another, however lawfully we may, *post factum*, strive to detect such a unity. Their connection is that of the various works of some great master-artist which in all their diversity of theme and circumstance exhibit and transmit one and the same spirit and are valued solely on that account.

We see then at once the truth and the fallacy of "New Testament Christianity;" and how false and thin a conception of Christ he would have who, without distinguishing the spirit from its embodiment, should take the religion of the Synoptics or even of St. John or St. Paul as the sole and only legitimate expression

of Christianity to be slavishly imitated by all future ages, to be a fetter on all progress and lawful variation. This has been the mistake of all puritanic reforms inside and outside the Church whose cry was "Back to the Gospel" or "to the Bible." Certainly if we compare St. Francis of Assisi with a typical Puritan or Bible-Christian, we shall find that the latter thinks, speaks, and conducts himself generally (or at least strives to do so) much more in accordance with the New Testament embodiment of Christianity; but who does not feel that, for all the palpable differences that exist between the external religion of the first and the thirteenth centuries, St. Francis' spirit is immeasurably truer to the spirit of Him whose consciousness of divine worship lit up the whole world for Him with a joy that no sorrow could quench, whose delight was to be with the lilies of the field, with the birds of the air, with little children and with sons of men?

New Testament Christianity errs in attempting to identify the Gospel exclusively with one of its infinite manifestations; in forgetting that the spirit of Christ is "one, manifold, subtle, more active than all active things, and reaching everywhere because of its purity."

If this is an error, yet it is perhaps a greater error to speak of a "Christianity pure and simple," as if we could separate the spirit from each and all of its embodiments and study it apart. For we do not know it in itself at all, but only in its workings; nor can we apprehend it or speak of it except in terms of its effects. Therefore what we must study in the Gospels is precisely the conflict between Christ and His surroundings; between His spirit of love and the ideas, beliefs, traditions, and institutions of His people and country. We must try to see just where these were congenial and where offensive to His spirit; to notice the way in which He modified, interpreted, corrected, or supplemented them. In a word we must watch His spirit in movement and at work; and not simply contemplate the work done as if it were a theme for mechanical copying. What we want to get at is the Master's secret, His creative power.

XVI.

To realize that the Spirit of God guides the Church first into holiness and through holiness to truth; that the Holy Ghost

precisely as holy, and as the author of holiness, is the Spirit of Truth, is to cut away the ground of one of the commonest attacks on the whole idea of doctrinal infallibility. When we say: "*first* holiness and *then* truth," we are speaking of the truth of explicit understanding which is attained by after-reflection on that truth which is implicit in holiness and quite inseparable from it; we mean the truth of the *Credo* already latent from the first, but only gradually drawn forth from the *Pater noster*,—the *verité pensée* as distinct from the *verité vécue*.

We hold that the Church is infallible in doctrine, but we deny that she is impeccable in conduct; we affirm that Holiness is one of her notes; and we explain it by saying: "She teaches a holy doctrine and offers to all the means of holiness and is distinguished by the eminent holiness of her children."

Were we speaking of the Invisible Church, that "*Sancta Ecclesia Catholica*" which is identical with the "*Communio Sanctorum*," with the assembly of the Just in Heaven and of the Just on earth whether inside or outside the pale, we should need no qualification. That Church is holy, simply because *all* its members are holy. But plainly we speak of the Visible Church, the sacrament, symbol, and instrument of the Invisible, the bodily organism through which its life is normally and principally manifested and sustained; we speak of that field in which tares and wheat grow together till the harvest; of the net containing all manner of fishes, good and bad; of the Church which moral corruption has assailed at all times with varying degrees of success; whose very life, like that of our own bodies, is a continual fight with death, an endless process of self-repair and self-reform, which may not be interrupted without disaster. The notion of a *visible* institution whose members shall all be saints is little short of a contradiction, since sanctity is a secret of the heart known to God alone. From the days of Montanus down, all attempts to realize the notion have issued in like results. Pharisaic pride, hypocrisy, and imposture are inevitable wherever external status is supposed to be a sure guarantee of inward worth, or of anything more than a belief in an ideal. If we call ourselves Christians, it should rather be to condemn ourselves than to approve ourselves.

The Visible Church is the vessel that contains the leaven and

the dough, and so brings the latter under the influence of the former. To separate the one from the other, to assess their ever-varying proportions, is impossible. To call oneself a Catholic only means that one freely subjects oneself to be leavened by the secret influences of the living part of the Visible Church,—for there is always a dead part and a living, however difficult it be to distinguish them clearly.

The attack above mentioned is founded on the manifest ethical corruption to which the Visible Church is subject. Is it likely, we are asked, that Christ, who certainly did not guarantee ethical infallibility or sinlessness, should have guaranteed doctrinal infallibility to the Church and its officials? Is not the former a far deeper need? She is His Vicar and representative; why does she not represent Him in this? It was by example that He Himself taught and guided men; not by doctrinal decisions: "Learn of Me," He says, not because I am a doctor, but "because I am meek and lowly of heart"; and to His Apostles He says: "Let your light so shine before men that they may see your good works." It was as an example of life that He was the Light of the world, a City set on a hill, a Good Shepherd who goes before the sheep; and the Apostles were to carry on the same work by the same method. This surely is what is meant by the promise of an abiding Spirit of Holiness, and by saying: "As the living Father hath sent Me, so send I you"; "He that heareth you heareth Me." His disciples are not the learned scholars of a rabbi, but those who "take up their cross and follow Him." When He prays that His disciples "may all be one, that the world may believe that Thou hast sent Me," the unity is surely that of which He says: "Hereby shall all men know that you are My disciples, if you love one another." And when we study the history of the Apostles (who, moreover, theologians tell us, were confirmed in grace and sinless), surely their teaching and guidance were all of this same practical experimental kind: "Be ye followers of me, as I am of Christ Jesus." Their authority, like their Master's, was entirely spiritual, appealing to the heart and affections, not coercing the mind or the will; it was not that of "the rulers of the nations" (divine in its way and in due measure), but His who though He was the greatest became as the least; who recognized that, of its very nature, the spirit may

be drawn but cannot be forced. Had the successors of the Apostles, or even of Peter alone, been confirmed in grace; had men always been able to turn to the Church or the Bishop of the City of Rome for an infallible pattern of Christliness in life and conduct, surely we should have had miraculous evidence that Christ was with us always even to the end of the world; we should have been well content to leave doctrines alone in their implicit state and to follow our Shepherd trustingly and unquestioningly. For doctrine is but the theory of eternal life to aid us to conceive what we do not behold; but if it is there before our eyes, who needs the doctrine?

All this would be unanswerable, were the Visible Church intended to be a "Collective Christ" in attainment and not merely in aim and aspiration; were she a finished work, and not an endless growth toward an ideal. Being what she is, a mixed multitude of good and evil, living and dead, we have no more right to look for Christ in her average life than in her lowest; we must seek Him in her best, and in those acts in which she turns round upon herself to criticize and reform herself according to the dictates of her conscience, *i. e.*, according to the Spirit of Holiness which animates her living members.

The Spirit of Truth is with her just because the Spirit of Holiness is with her. In neither case is the measure quantitative or numerical. Had she but one saint, the heaven would still be there in the midst of her. But she has multitudes of such, known and unknown, of various levels and degrees of Charity; and it is in these collectively that the Spirit of Truth and Holiness dwells and spreads its leavening influence to the savorless mass around.

As average Catholic holiness is not the holiness of Christ, so neither is average Catholic truth or doctrine the truth of Christ. How many minds are wholly free from ignorance, misunderstanding, and superstition in religious matters? That truth, explicit to some extent in the minds of the learned, lies implicit in all its fullness in the hearts and spiritual lives of the holiest members of the Church, and all that the official teachers of the Church can do is to mediate between the highest and lowest levels and make these latter benefit by the spiritual riches of the former.

We say rightly that the decisions of Councils and Popes are determined by the Holy Ghost. As a fact of the metaphysical

order we hold this on faith; the mode of causation is as hidden from us as is the nature of the two agencies involved,—the divine spirit and the human. But the effects of this mysterious operation are given to our observation and we can study their connection and interdependence. Thus history shows us to some extent the process by which this Divine guidance of the Church is effected; it shows us how the decisions have been called forth and shaped by the influence of the saints; by considerations of the practical bearings of dogma on the spiritual life rather than by speculative considerations. The guide whom Councils practically and ultimately follow is the Holy Spirit as active in the living members of the Church. The spiritual life and needs of these is really the determining agency; these, all unconsciously, are the guides and teachers of their brethren. For, avowedly, nothing new can ever be defined, but only that which is already implied in the Christian life. The Pope is no irresponsible absolutist who can define what he likes, who can make truth and unmake it. He is but the interpreter of a law written by the Holy Ghost in the hearts of the saints. He is bound by this living book. The Christian revelation, the *depositum fidei*, is the spirit of Christ with all its implications. If we say that revelation culminated in Christ, it is because no sanctity can be greater than His. If we say the Church can develop that revelation but not add to it, it is because the saints only share and “explicate,” each in some special way, the fulness of Christ’s sanctity. The particular form or symbol in which the implications of Charity or Grace find expression is but the vehicle of the Spirit which is expressed; its truthfulness is its greater congeniality to that Spirit as contrasted with some other expression which it excludes and denies. When therefore the Pope is guided by the Holy Ghost in his doctrinal decisions, his eye is fixed on the spiritual life of the faithful, and in the light of that interest he shapes his verdict with the sort of infallibility that belongs to every spiritual instinct. There are crises in the Church’s history when the mystical life of her living members is intensified and concentrated and silently exerts an irresistible pressure on the minds of her official teachers, forcing them to act and directing their action in its own interest. However scholastic and theological the reasonings may be by which their decisions are professedly justified, yet the true motive and direc-

tive power is always the Holy Ghost, always some practical need of the spiritual life. To take the most unfavorable case, the condemnation of Galileo was ultimately motived not by any alleged speculative interest of science or astronomy or even of exegesis, but by a just fear of the spiritual disaster that would result from a sudden revolution of theological thought for which the general mind was as yet wholly unprepared. Scientifically the argument from practical inconveniences is inadmissible, but "pastorally" it should be respected within due limits. For if our deepest faith tells us that the interests of life and truth must be at root identical, we may resist a tenet which seems hostile to life until its evidence actually coerces our assent; and then the same faith will assure us that its hostility to life is only apparent. As long as it is still disputable, science and religion will each solve the question in their own interest. Thus we must distinguish between the religious and the scientific value of the condemnation of Galileo, as of every other doctrinal decision. What the religious instinct implicitly affirmed was only the fundamental religious truth which seemed to be implicitly denied by Galileo's affirmation. And so of all the judgments which are forced from the Church under pressure of the mystical life of her living members; they are all protective of that life and of the one deep truth implicit therein.

Thus the Visible Church is infallible in doctrine because she is, and in the same measure that she is, holy in life. As sin and frailty abound among her members, so also ignorance, superstition and doctrinal error of all sorts,—wheat and tares; good fish and bad. It is to her living members, to those who are animated by the Spirit of Holiness and Truth, that we must look for that mystical Christ who is with her all days even to the end of the world. They collectively are the seat of her spiritual vitality; from them the leaven of truth and holiness is communicated to those around. To bring both sorts together in one receptacle, to mediate between them, to distribute the strength and light and riches of the few among the many, is the very end and aim of the ecclesiastical organism with its institutions, its official teachers and rulers,—itself the creation of that Spirit, and guided by that Spirit.

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LOUIS VEUILLOT AND L'UNIVERS.

The recent death of Eugene Veuillot, at the age of eighty-seven years, nearly seventy of which were spent in supporting and, after his brother's death, continuing the great journalistic work of Louis Veuillot, gives a special interest to the following sketch of a man who stands out among the foremost champions in France of true liberty and its defence through the press. The last days of Eugene were devoted to the completion of a history of his eminent brother's career, in which he throws light upon many of the secret ways that have influenced the destinies of present-day France.—EDITOR.

THE steps of the ladder on which our fellow-man has climbed to victory hold always for ourselves a certain fascination; and it is to the first pages of his record that we instinctively turn when, the pristine throes of that "struggle for life" having given place to the laurel crown and the pæans of the multitude, the stages through which this consummation has been reached are chronicled for posterity.

It is but a trite commonplace of to-day that the pen is mightier than the sword, and that the obscurest journalist may one day take his place among those who make history; who, in another sense than that of the oft-quoted American poem, "rule the world." And if we come to number those names that have spelled success in such endeavor, there is one at least among Catholic journalists which comes instinctively to every lip: that of *le bon sergent du Christ*, Louis Veuillot.

Few, if any, modern writers have been able to boast so many—enemies. Veuillot may almost be said to have been hated alike by friend and foe; by his Catholic brethren as well as by their freethinking and unbelieving opponents; and this, notwithstanding the frank outspokenness of his attitude, the charm of manner and sparkling eloquence with which, at some personal interview, the great literary duellist, if so we may call him, managed to surprise and sometimes to disarm many a bewildered antagonist. But the injustice and the hard judgments of the world troubled him little, as he hewed his way onward through those forty years of stern polemics and bitter strife; and to his own heart the virulence of that widespread social antagonism was in some wise compensated for by the kindly approbation of his master and father, Pius IX;—as he himself expressed it: "Ces

maines de Pie IX sur la tête d'un pauvre homme consolent de bien des coups de pied d'âne." "Those hands of Pius IX upon the head of a poor man, console one for many an ass's kick." And, like Antæus of old, he renewed his soul's vigor ever and anon by visits to that fount of vigor and source of faith, the Eternal City; for to Veuillot, of all men, the seal of Rome's approbation was more precious than much fine gold, as St. Patrick taught of old to a people who have been faithful to that word, "Uti Christiani ita et Romani sitis."

Some of Louis Veuillot's biographers have essayed to divide his life into three distinct periods: the first, from his birth in 1813, until his marriage in 1845; the second, comprising his all too brief married life, the one "domestic" period during which family cares, joys and sorrows held their place in the background of that ever busy existence; and the third, that of the successful writer who had "arrived." But in truth we can but find this a very arbitrary definition of a life which was single in purpose and aim as few have been before and since. In a word, Veuillot was the *Univers*, and the *Univers* was Veuillot. His conversion was a preparation for its pages; his death closed them. His marriage was but a brief, though tender, episode, and his twin soul, Eugene, who spent his last years in giving to the world an exhaustive biography of his adored elder brother, was fellow-worker with him on its beloved columns.

He was born at Boynes en Gâtinais (Loiret), on October 11, 1813, of humble parentage, his father being a workman in the employment of a wine merchant at Bercy; but when Louis, their eldest child, was about five years old, a severe money loss obliged the family to separate; the father, mother, and an infant named Eugene, migrating to Paris, while little Louis, a five-year-old *gamin*, was left behind under the care of an aunt. He appears to have been a sturdy, determined little pickle, for his brother tells us among the family traditions of that early date how Louis, going to the village school at four years old, was given his first reading book, and after the initial lesson, tore out the page he had read, *that he might not have to read it a second time!* At home, on a previous occasion, they gave him some small domestic task, the shredding of a pile of saffron, on which he worked quite industri-

ously for the first day, but revolted next morning and, when threatened with the whip, ran off saying that he was going to drown himself in the neighboring well. His mother leaped from her sick-bed to follow him, caught and held him over the black depths with a shuddering, "Look down there, and promise me never to throw yourself in!" He promised, but alas! the pile of saffron remained untouched, and the little will unconquered.

When his parents had been for about five years in Paris, his "Aunt Rosalie," a good old maid, who kept a small haberdasher's shop in their native town, brought him up with her to the metropolis on one of her bi-annual visits for stock replenishing. The journey was a dream of joy to her small nephew; or would have been so, but that the poor child was painfully conscious of an almost repulsively pock-marked countenance, which, as he guessed full well, would prove a painful surprise to his parents. And in truth his mother's face showed all too plainly the shock which his appearance gave her, while, on the other hand, his baby brother, now a bouncing boy of five, jumped effusively into his arms, in happy unconsciousness of any disfigurement; and that movement of childish affection marked the commencement of a close fraternal companionship and mutual devotion which bound the two brothers throughout life, and to which we owe the intimate and exhaustive biography of the elder from Eugene's appreciative pen.

Louis and Eugene were now sent together to a "lay" day school, supposed to aid their advancement in life, but of which we have the most unsavory description. The schoolmaster kept a private circulating library, the principal contents of which were the works of Paul de Kock *et hoc genus omne*; and these the boys were not only allowed, but encouraged to carry home for perusal, with what results to mind and morals may be imagined. Then came the question of First Communion, that "Première Communion" which, among French boys of every rank, and especially among the working class, is too often looked upon as merely the prelude to a state of work and of greater independence; and when we add that this solemn event was prepared for by a "catechism class" presided over by this same usually half-drunken schoolmaster—"entre deux vins" is Eugene's expressive phrase—

one can scarcely wonder that this—" *le plus beau jour de la vie*," as all French text-books have it—was so little what it ought to have been, or that Louis in after life always referred to the Communion made in Rome after his conversion as his "First Communion."

At thirteen years old Louis was considered of age to begin work, and while the father wished him to follow his own or some kindred trade, the mother, as mothers will, dreamed of making her son "a gentleman." A place was offered him, through the recommendation of his father's employer, as office boy to a small solicitor; and presently he took his place among a group of youths, more precocious and far less innocent than himself. It was a curious *milieu* in which young Veillot, as yet a mere child in years as well as in knowledge of the world, now found himself; and his fresh surroundings soon promoted a hothouse-like growth. His new companions first laughed at, then taught him many things wise and foolish: here a Latin lesson, there a betting tip; here a glimpse of art or poetry, there an hour in the *Quartier Latin*. They chattered art and literature; they disputed over politics; they jested over half the sorrows and sadnesses of life, and so initiated the wide-eyed, intelligent, ugly boy into the words and ways of Parisian youth. It was a rough-and-ready, but a very complete, education for the world, and their neophyte drank it all in appreciatively, and began to dream of making his mark,—in literature. His evenings were, however, an irksome contrast to these bright days; for he lodged with a grim old relative, "*la tante Annette*," a candle-maker by trade, in the days when *chandelles*, or moulded dips, were still in use; and *la tante* who fed and lodged her young nephew gratis, felt, naturally enough, entitled to claim some small services in return. These usually took the form of assisting in the candle-making, and, as his biographer graphically describes it, "watching the pot of boiling mutton fat, drawing the cotton wicks through the moulds, and holding them straight, so that the liquid grease should envelope them correctly and become proper candles," was an unpleasant and humiliating occupation for the budding author, more especially as the danger to one's only suit of decent clothes from stray splashes of the hot grease was by no means remote.

Then again the watchful eyes of the spare and angular old dame over the supper table, which was his sole meal under her roof—for the notary, his master, gave all his clerks a lunch of *pain à volonté et un verre de vin* according to custom—seemed a perpetual restraint upon his youthful appetite; and at length wearying of the uncongenial atmosphere Louis revolted to the extent of refusing to carry a parcel of candles to its destination, and then frightened at his own audacity fled the house.

A friendly tailor now offered him shelter at the same time as his master gave him an increase of salary, and by and by a room in his own house, so that we behold our youth at the age of fifteen “passing rich” on thirty francs a month (six dollars), a roof over his head, and an occasional dinner from his master or some friend. It seems that about this time, driven rather by necessity than by vocation, the young clerk wrote to Mgr. Quélen, Archbishop of Paris, asking to be admitted gratis into the diocesan seminary, but no answer reached the petitioner; and, as he afterwards described this period in his life, “when, in my distress, in my isolation, in my servitude, I needed so urgently to know a prayer, it was only blasphemy that was taught me, blasphemy which I saw everywhere round me, which I heard in all the conversations, which I read in all the books, which I saw in all the sights that met my eyes. Neither at the top nor at the foot of the ladder, neither beside me nor above me did I see ought that could teach me to pray.” And this within a civilized—nay, a Christian country, in the capital of the civilized world.

Our budding journalist, still at the bottom of the ladder on which he had set his foot, soon found his monthly pay insufficient even for his modest needs, so he bravely set to work to supplement it by undertaking the humble occupation of helping to load carts with sand, by the river side, at the rate of five *sous* the hour. By working early and late he made in this way about twenty francs a month; and Eugene tells us that the two brothers usually met and dined together every Sunday. “One day we arrived simultaneously at our place of meeting, with faces of mingled mystery and triumph. It was a lovely day, and we were both overflowing with contentment, for he had fifteen *sous* and a sausage, and I had two brown loaves and a couple of theatre

tickets. How happy one can be with 'seven sous and a half each!'

As his diligence and quick intelligence were remarked by the attorney in whose office he worked, his promotion from "fifth" to "fourth" and then "third" clerk was rapid, and he was presently assured that a prosperous career lay within his grasp, provided he managed to pass the necessary examinations. He therefore set to work to study law in good earnest, but before long his true destiny asserted itself, and the paths of literature proved so seductive that somehow he found himself studying history, the modern classics, poetry, and frequenting lectures by Victor Cousin, Villemain, and Guizot, instead of dutifully handling the "dry bones" of the law. Day by day his love of literature grew stronger, and now, as Victor Hugo in his youth went to Chateaubriand for encouragement and patronage, so young Veuillot presented himself to the successful poet, and blushing submitted to a kindly cross-questioning from the master on his "Preface to Cromwell." The future critic seems to have shown at least the "courage of his opinions," and was presented with a free ticket for the forthcoming performance of *Hernani*, and tacitly enrolled among its *claqueurs*. But he was not so dazzled by the great chief of the Romantic school as to embrace its tenets blindfold, and one of its opponents, Henri de la Touche, soon gained a stronger influence over him, especially when, with rare discrimination, he assured the obscure young clerk that "you are made to be a writer;—work hard; I will help you, and you will succeed!"

So Louis Veuillot, peasant's son and lawyer's clerk, became a journalist. It was no hereditary aptitude which drew the future master of so powerful a pen to fulfil his splendid destiny. He tells us himself that he was the first of his name on either side who knew how to read, both parents being absolutely illiterate; and what was far more profoundly sad, they, in the simple Scriptural words of this, their eldest son, "knew not God." "They could but say to us," he tells us, "*accustom yourselves to sufferings, for you will have them.* But never a word of God. I say it as the shame of their epoch, not of themselves, *they knew not God.* Their childhood had been passed in those days when priests were massacred. None indeed was left in the villages where they had

respectively grown up, and the sole words they had ever heard on the subject of religion were such as had filled them with horror of it."

One is sometimes struck on reading the life-story of many a well known character in the France of this time, at the frankly pagan atmosphere which pervades their lives. Like Victor Hugo among poets, like Paul Féval among novelists, from the moment of their First Communion—a mere school ceremony to them, and little, if anything more—the very name and thought of religion passed absolutely from mind and heart, and was as utterly negligible a quantity among those of their circle as were the worships of Greek or Roman deities; so that when the grace of conversion came to Féval, and his new faith revealed itself to his comrades, their half-pitying comments were: "My dear fellow, you come from Brittany; and down there you Bretons still cling to your old-fashioned God and your old-fashioned King!"

So when a comrade of Veuillot's wrote to him from Rome that he had "become a Christian," the youth stood aghast at the *fearful news*, and hurrying to a mutual friend read him the letter. "'What do you think of it?' I asked him. 'Our friend is mad!' replied the other, with a supercilious '*Il est fou!*'"

The friend whose "madness" thus stirred the little world about him was young Veuillot's earliest and closest companion. At the impressionable age of fourteen, when Louis was first entering upon life in the guise of office boy or clerk, this "Gustave," a youth of twenty, became his friend, his guide, and his instructor. It was from him that Louis learned his first lessons in literature and in journalism; it was together that after the "revolution of July" both took their places as pressmen and found themselves in some sort leaders of thought, in those troubled days when social order seemed threatened with extinction, and "the affrighted citizens called upon any and every one to come to their help; they would have accepted even a child as their defender."

Before he was nineteen—it was in September, 1831—Louis Veuillot found himself sub-editor of the *Echo de Rouen*, with a varied range of subjects to be treated, comprising criticism, art, storiettes, verse, archæology, hagiography, history, religious polemics, and, of course, politics supreme. How the boy-editor

contrived to master his material, or with what success, one knows not, but at least two duels bore witness to the unsparing vigor with which he applied his critical pen to the subjects which came under its notice. He probably acquitted himself well, however, as we soon find him becoming editor-in-chief of the *Le Memorial de la Dordogne* at Perigueux, a government organ under the ægis of Louis Philippe's cabinet.

In 1837 he returned to Paris "quite decided on becoming a Minister as soon as possible." Here he successively edited *Le Charte de 1830* for M. Guizot, which soon died out, and a very bellicose paper bearing the inapt title of *La Paix*, where amongst others he made the acquaintance of Montalembert, while he presently confessed himself bewildered and "void of any political faith, opinion, or even standing ground, and utterly incapable of admiration of any man or thing in all creation."

But—there was Gustave! Gustave was a Christian, or, as we should rather call it, a practising Catholic; and the ever present memory of this strange faith of his proved a constant irritation, an inexpressed barrier, between Louis and his well-loved comrade, though their friendly intercourse remained unimpaired. "Never did any judge study a criminal more carefully than I studied Gustave, to try and catch in him some inconsistency with his own principles, or to discover in his conduct an argument against the law of God. . . . Infidels affect to believe that the profession of the Christian faith necessitates not only hatred of sin, but absolute impeccability; and when the Christian trips, they cry: 'Ha! you are devout, and yet you yield to anger!' making of these inevitable faults a weapon to be turned against the Gospel;" comments Veuillot on this period of life.

One day—it was to be the turning-point in his career, little as he guessed it—he entered Gustave's room, to find him surrounded by trunks, parcels, portmanteaux, all the paraphernalia of travel. "Come with me!" said his friend, "I am going to Rome!" And he went.

"If you have nothing left in life," wrote a brilliant, though alas! unchristian pen, some years ago, "if you have nothing left in life, go to Rome!" Veuillot had many things left,—for he was but twenty-four; and love, and possible wealth, and more

probable fame, were all before him; but at this "psychical moment," as we should call it now, he was weary of ambition, heart-weary of the polemics in which he had taken part, bewildered with the strife of tongues in which no truth seemed anywhere to be found. So—he went to Rome.

He has left us a quite exhaustive account of that visit, of his own reflections and experiences therein, and detail by detail of his own conversion, in the ponderous but enchanting volume entitled *Rome et Lorette*. It was a gradual process: first, the intimate daily intercourse with three devout Catholics,—Gustave, a young M. de Feburier, and his charming wife, who were all absorbed in their first visit to the Eternal City, to the shrines of the saints and the footprints of the martyrs. He listened to their talk; he stood beside them as they knelt at altar or shrine; and gradually the voice of grace made itself felt. "His example makes me wish for a change within myself," he soon wrote to his brother Eugene, speaking of M. de Feburier. His friends, on their part, spared neither arguments nor prayers for the conversion of the brilliant young journalist, whose half cynical questionings so patently betrayed the uneasiness of the soul within, so sadly blinded, so almost pathetically wrapped in self-conceit that, kneeling at the Confession of St. Peter one day, his unaccustomed lips murmured an appeal to the two great Apostles for help, but "as the holy Apostles did not come forth from their tomb and assure me in person that they would intercede in my favor, I rose convinced that I should never be converted!" And Gustave was thereupon seriously informed that "I have offered myself to God, but God does not want me, so I shall never be a Christian!"

But God did "want" him, in His own time and way, and according to the old, old saying—"Go, show thyself to the priest." When the three pilgrim Catholics brought him to visit an old Jesuit friend of theirs at the celebrated Church of the Gesù, the thought tickled his fancy of "penetrating in among the Jesuits," as of some half mysterious enterprise, or perhaps even new "copy" for the journalistic pen. So he went and went again, and then one evening as he accompanied "Adolphe" (M. de Feburier) to the good Jesuit's little room, "with a head full of questions and reasonings on original sin and various other difficulties, and an

underlying determination *not* to 'become a Christian,' for a thousand good and sufficient reasons; when Adolphe left the room and he remained, 'the Father shut the door and turned back to me. 'Well, my child?' A mist came before my eyes, my head fell on my hands. 'Father! ah, Father,' I cried, 'I am very unhappy!'" It was the voice of the Prodigal Son.

When, some days later, Louis Veuillot made his general confession at the feet of his new spiritual Father, and rose, absolved and blessed, Père Rosaven asked of him: "What are you going to do now?" "I will serve the Church. Be it as a writer, as priest, as religious, I know not; but this I know, that I shall serve her!"

He had managed to make his visit to Rome the occasion of a temporary official mission which had served to finance his voyage, and he had received while there offers of literary employment which he now felt bound in conscience to refuse; so, after visiting the Holy House of Loretto, he returned to France by way of Switzerland, spending some days at Fribourg to make a retreat with the Jesuits there, and receiving from the confessor there the counsel to "go, in God's name," to Paris.

Considering his journalistic career at an end, he solicited and obtained a post under the government as clerk in the Ministry of the Interior; and being thus assured of a fixed income from an employment whose duties were by no means onerous, he now devoted his pen to a less ephemeral kind of literature than before, and hardly two months after his return to Paris a charming volume entitled *Les Pèlerinages de Suisse*, a record of his return journey, appeared, followed in due course by other volumes which space will not permit us to notice here.

An almost trivial occurrence,—the insertion of a letter on behalf of General Bugeaud, who was a personal friend of Veuillot and had been virulently attacked by the press, in a certain obscure little Parisian newspaper devoted to Catholic interests, called *L'Univers Religieux*, now led to what was, little as he suspected it, to be the crowning work of his life. As the eldest of the family, he had taken upon himself the responsibility of providing for his two young sisters, Annette and Elise; and they had been placed by him, first in a secular school, and then on

his return from Rome, after his conversion, in the well-known convent "des Oiseaux," in Paris. Not long after the insertion of the letter referred to above, Veuillot, at the suggestion of a Jesuit Father, penned a brilliant little article upon the consecration of that convent chapel, which he sent to *L'Univers* as an appropriate publication. Newspapers with a religious or Catholic bias were, we need hardly say, scarcely in the front rank of journalism in France at this time; and it is related that Veuillot's first acquaintance with it arose from a conversation with one of his fellow *littérateurs*. After a merry little dinner with some friends, the question had arisen, where should they adjourn for their *café*. "Let us go to the *estaminet de l'Univers*," suggested Considérant, laughingly, "which, *Dieu merci*, has nothing in common with *L'Univers Religieux*?" "What is *L'Univers Religieux*?" asked Veuillot. "Oh, it is a dirty little rag which abuses us all, under the pretext that Fourier's doctrines are immoral!"

The "rag" in question, indeed, was at that moment dragging out an obscure and precarious existence. Founded by the celebrated Abbé Migne, in November, 1833, with a tremendous splash of prefatory announcement and the promise of a second and more pretentious publication which, however, never saw the light, its initiatory number was merged in, or at least combined with, the *Tribune Catholique*, another venture on the same lines. The few subscribers and readers of this latter, and, what was more important, its plant, officers, and staff, were transferred *en bloc* to the new journal, and while the imposing list of well-known names announced as "collaborateurs" by its founder, remained contributors only in name, the work of the paper was actively, though gratuitously, carried on by such writers as Foisset, Ozanam, and Du Lac.

When Veuillot sent in his article on the consecration of *les Oiseaux*, he received for answer, "you will have your proofs this evening at six o'clock;" and at the hour named, he went off, with his brother, to receive them. The editorial offices were in a poor and obscure quarter of Paris,—the Rue des Fosses-Saint-Jacques; and the two young men soon found themselves in a small, badly lighted passage, no one to answer the door, and a dim and dingy room beyond, where at a table piled with papers sat two men, one

the acting editor, Melchior Du Lac, in a cassock (he had received minor orders), the other a layman, Jean Barrier. They were slowly and gravely pasting "clippings" of news on a large sheet of gray paper, every now and then helping themselves to snuff from a huge snuff-box which lay between them. Hardly ten words were exchanged between the new contributor and his editors, yet when Louis had shut the door of that dingy dwelling behind them, he turned to his brother and said, "Well, *petit frère*, if ever I go back to journalism, that is where it will be!"

His paper on *les Oiseaux* having proved unusually attractive to the readers of *L'Univers*, it was followed by several others, and later on by a series on various subjects (*Propos Divers*) which added to the opinion already formed upon his "brilliant and belliscose" style by his fellow pressmen. Unfortunately the internal dissensions among the management constantly threatened to wreck the fortunes of the little Catholic organ. The abbé Migne, though clever, generous, and devoted, was too overbearing in manner and word to work smoothly with his subordinates, and while Veuillot's first articles were yet running through the pages of *L'Univers*, its editor and only capable manager, Melchior Du Lac, resigned. Migne struggled on alone for a while, and then turning to new ventures, handed his journal over to the wiser administration of M. Bailly, a well known newspaper proprietor, who may be called indeed the founder of the Catholic press in France.

We may here briefly mention that M. Bailly, a man whose name deserves to be held in everlasting remembrance by the Catholics of France, had before this date, in 1830, founded a journal designed to be the mouthpiece of the "Association pour la defence de la religion Catholique;" an organization whose object is sufficiently explained by its title, and whose literary organ, founded by M. Bailly in opposition to the extremely liberal *Avenir* of de Lamennais, was called *Le Correspondant*. It was in no way connected with the present review bearing that name, and its brief existence soon became merged in *La Revue Européenne*, while extreme Legitimists brought out *Le Drapeau Blanc* to represent their own position. M. Bailly who, with Montalembert and Ozanam, represented all that was best in the Catholic lay element of that day, gave two of his children, who still survive him, to

religion. One, the Rev. Father Vincent de Paul, is a member of that well known Order, the Assumptionists, who were the first to be recently expelled from France; and he is even better known as the somewhat bellicose writer in *La Croix* who penned for years stirring words over the familiar signature of "Le Moine" in that fire-breathing little daily. M. Bailly's daughter, who also took the name of (Sœur) St. Vincent de Paul, was for many years Superior General of the Order of Ste. Clotilde,¹ an exclusively French teaching order, and one highly esteemed by Catholic parents as at once thoroughly up-to-date and peculiarly maternal in its watchful care of the children entrusted to it.

M. Bailly then became proprietor of *L'Univers*, which in other words meant that he financed the whole undertaking at a loss, giving, as a matter of course, his own services, his printing, paying the editor's very modest salary, and making himself answerable for all working expenses, "aided only by the alms of a few poor priests."

In 1840, another paper, the *Journal Général de France*, became merged in *L'Univers*; and the political tendencies brought in by this "new blood" so seriously discomposed Veuillot that he withdrew for a time from its staff; returning, however, some months later, when under the guidance of the wise Du Lac the little Catholic organ had successfully vindicated its religious *raison d'être*. Indeed, some time later, *L'Univers* was commonly called "le journal des Jesuites," an appellation which seems to have seriously displeased certain members of its staff, to whom Veuillot triumphantly insisted that "*L'Univers* will always be 'the Jesuit paper' for those enemies who by Jesuitism mean Catholicism. In regard to the Jesuits let us, as in all else, follow the Pope." That was, indeed, his constant cry. "Let us follow the Pope . . . there is safety in his shadow."

T. L. L. TEELING.

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[To be continued.]

¹ This Community has lately established a branch in England

HIS GREY EMINENCE.

III.

WHILE revolving the idea of a crusade—a project which he never, of his own motion, wholly abandoned—Father Joseph was deeply immersed in the troubled waters of contemporary politics and polemics. It was an age of conflict when three of the European powers, France, Spain, and Austria, were contending for supremacy. It was the age of the Thirty Years' War which turned Central Europe into a battle-field; the age when still

“The whisker'd Spaniard all the land with terror smote.”

The great cardinal fact, the pivot upon which the whole movement, as far as France was concerned, revolved, was its long continued resistance to the growing preponderance of the Austro-Spanish power. It is difficult now to realize the large space which Spain, long fallen to the rear in the march of nations, then occupied in Europe. What the huge Russian Empire, the Colossus of the North, with its ambition for territorial expansion, particularly in Asia, has been to Great Britain, and much more substantial than the shadowy Yellow Peril—that political mirage upon the horizon of the far East—Spain was to France in the seventeenth century. Since the time of Charles V it had been aiming at universal monarchy. It had laid the foundations and had so far succeeded, had so hemmed in France, that very little remained to be conquered to environ that country on all sides and to render Spain the master and arbiter of Christendom. It even raised pretensions to the disposal of the throne of France, the kings of Spain, claiming descent in the direct male line from Clovis and Charlemagne, asserting that the kingdom belonged to them by natural right and not to the race of Capet. The policy of Richelieu and Père Joseph was based on the belief that France had a providential mission to curb the insatiable ambition of Spain and Austria and adjust the balance of power in Europe, and with that object, and that object alone, they did not hesitate to form alliances with the Protestant powers. It filled their whole political career from the moment when, in November, 1623, began for the welfare of France that celebrated association of the Cardinal and the Capuchin friar

which was to last for fifteen years ; when two churchmen, led, the one by a noble ambition and the other by the duty of obedience, devoted their genius, their patriotism, and their energy to a common object. Since their conversations on affairs of state, when the Bishop of Luçon received the Capuchin at his priories of Roches and Coussay, Richelieu had been greatly impressed with Du Tremblay's farsightedness, his extraordinary knowledge of the enemies of France and their projects and of the European political situation, and resolved to follow his advice. He found him a very willing ally in the work of reform with which he signalized his advent to power. It was not only an epoch when great captains like Gustavus Adolphus, Tilly, and Wallenstein entered the arena sword in hand and riveted the attention of Europe upon their brilliant achievements, but an epoch when French society, partly at rest after being convulsed by civil war, was entering on that path of religious and moral renovation which was to give the age its distinctive character. In such a society there was almost nothing into which religion did not enter, and the intervention of a religious in state affairs was by no means considered out of place. It was particularly well received when that religious belonged, like Père Joseph, to a high social rank, to a family distinguished by its services and alliances,¹ and whose talents inspired hopes of a great future. No one was therefore surprised to hear that Richelieu, when summoned to put his hand to the helm of state, asked the Pope and the King of France to give him the Provincial of Touraine and director of Capuchin missions as a helper in the work that lay before him. For Father Joseph politics was only a new form of apostolate, and he was as zealous in converting minds to his political views as in converting souls to the truths of faith.

When Richelieu became the head of the government the three principal questions he had to deal with were: the marriage of Henrietta Maria to the Prince of Wales, who became the consort of the ill-fated Charles I of England; the renewal of the alliance with the Dutch Republic; and the defence of the Grisons, involv-

¹ His godfather and godmother were a brother and a sister of Henry III, who was greatly attached to the Capuchins, who had them always with him as companions and associates in his devotions and who loved to lead to Notre Dame de Chartres long processions of Capuchins, habited himself like one of the friars.

ing the evacuation of the passages of the Valtelline, usurped by the House of Austria. The thorny question of the right of passage through the Valtelline or valley of the Upper Adda, which extends to the foot of the Grison Alps and leads through Switzerland to northern Italy, raised an important European issue and a diplomatic conflict between France, Spain, Austria, and the Vatican. Spain, which had an interest in establishing communications between Milan and the countries of the Austrian monarchy, separated by the hostile Republic of Venice, wanted free access to the passages reached by the Valtelline, and of which the Grisons held the key.

“A collateral religious issue was raised by the fact of the inhabitants of the Valtelline, who had remained faithful to Catholicism, having become subject to the Protestant Grisons, by whom they were terrorized and persecuted. Urban VIII, in his effort to secure religious freedom and protection for the former, promised the Spaniards passage through the Valtelline, of which France claimed exclusive control. The Papal intervention clashing with the policy of France, Richelieu found himself forced into an attitude of apparent hostility to Rome, and entered on a campaign which led to the evacuation of the country by the Pontifical garrisons, only Riva and Chiavenna remaining to the Pope. In acting thus, moved solely by State reasons, he sank the churchman in the statesman and gave Europe to understand the manner of man who held the reins of power in France, and who had to be counted with as a dominant factor in European politics. Nevertheless, he felt the necessity of minimizing the scandal it gave to zealous Catholics,² who could not clearly differentiate between the human and divine in the Church, and to counteract the adverse use made of the incident by Spain, which posed as the Catholic power *par excellence*, although it did not hesitate to secretly bribe the Huguenots, the rabid enemies of Catholicism and the French monarchy.”³

² Orders were sent to the Marquis de Cœuvres, ambassador extraordinary to the Swiss and Grisons, to respect the military honor of the Holy Father and restore to him his flags and his soldiers who had been taken prisoners. Needless to note that it was not the papal troops Richelieu was opposing, but Spain behind them and using them as a masked battery.

³ The Marquis de Miribel, Spanish ambassador, secretly approached the Protestant deputies of Montauban and Rochelle with an offer of 500,000 crowns from the King of Spain. (See the Abbé M. Houssaye's *Le Cardinal de Berulle et le Cardinal de Richelieu*, p. 59.)

In the negotiations between France and the Holy See which supervised, Father Joseph played an important part. Richelieu's government, whose independence was so strikingly displayed and whose support was sought at once by the Protestant coalition and the Catholic counter-reformation, was desirous, he assured the Nuncio Spada—who praises him as a skilful negotiator and says, "he and Richelieu are one"—of marching in line with the latter. His country's rôle in Europe in the present and the future dominated Father Joseph's political mission, as it dominated his mind.⁴ Fagniez says :—

"The fault of his policy was not that it was wanting in scope and horizon. Born of the tradition of Christian brotherhood which was still living in many minds, his conception, or, if one will have it, his political dream was to reconcile national competitions and even religious differences in a common enterprise against Islamism. Although his illusions as to the possibility of this undertaking were singularly shaken, he was sincere when he represented France as in no great hurry to enter into engagements with the adversaries of the Church and of the House of Austria, but disposed, on the contrary, to combine with the latter in the defence of the Catholic faith."

Richelieu, in a letter to Father Joseph, then (May 25, 1625) in Rome attending the Chapter of his Order, and accredited by the king and his minister to the Holy See, charges his correspondent to assure the Pope that he will do everything for the development of religion at home and abroad, the pacification of Europe and the liberation of the East.

The Capuchin, who presented his Latin poem, the *Turciade*, to the distinguished poet-pontiff who then sat in the chair of Peter, left Rome on July 19, reaching Paris on August 13. On September 16 and 17 Soubise and the Rochellese were beaten on sea and land and the islands of Ré and Oleron fell into the king's hands. This led the discouraged Protestants to sue for peace; this triumph of the sovereign over his rebellious subjects fired Catholic zeal, popularized the war, and preluded the siege of Rochelle. Meanwhile, the treaty of Monçon, in which Père Joseph

⁴ *Op. cit.*, Vol. I, p. 207.

had a large hand, made the Catholic religion the only one whose exercise was permissible in the Valtelline and stipulated for the surrender of the forts to the Pope, prior to their being immediately demolished. But it was only a compromise. The Cardinal and the Capuchin remained convinced that the disarmament of the Protestants was an indispensable condition precedent to a strong and active foreign policy on the part of France.

Father Joseph brought to the examination of questions of foreign policy an advantage lacking to Richelieu, a knowledge of Europe which he owed to his sojourns abroad, to the relations of which those sojourns had been the origin, to the information furnished to him by his religious brethren, travellers like himself and admitted to all classes of European society.⁵ At the début of a government, of which he became the private adviser and mainspring, he thought it necessary to set down in writing the system which, according to him, should direct it. His ideal aim was always the pacification of Christendom, the union of Christian nations against the infidels. It was to France it belonged to effect this pacification, to preside over this union. His Catholic cosmopolitanism was, therefore, leavened with a very strong national sentiment. The reconciliation of Christian peoples had two adversaries who equally contributed to divide and paralyze Europe in presence of Mussulman barbarism,—the Protestants and the House of Austria. When the French Protestants rose to arms, both the Cardinal and the Capuchin were profoundly impressed with the necessity of abolishing their anarchical autonomy which created an *imperium in imperio* and continually threatened the stability of the kingdom. The former steadfastly refused to enter the Protestant league of Hague. This minister, who has been represented as subordinating religious to political interests, whose enemies called him “the Cardinal of the heretics” and accused him of sacrificing the Church to France in sustaining the Grisons against the Valtellines, on the contrary carried his zeal for freedom of conscience for his co-religionists so far as to compromise his relations

⁵ The Capuchin Order at that time drew many of its subjects from the highest ranks of society. Henri, Comte du Bouchage, Duc de Joyeuse, Marshal of France, for instance, became a Capuchin under the name of Père Ange. He was closely connected with the Bourbons.

with his Protestant allies, making it clear that he was a stranger to their passions and views and always stipulating for the interests of the Catholic subjects of the Protestant Powers with which he treated. In reality between France and the Evangelical party there was only the tie which results from parallel actions against a common enemy. In his predilection and sympathy, as evinced in his relations with the German Catholic party and its head, is to be found the mainspring of his policy. It was to two churchmen, Richelieu and Père Joseph, it was given to pose, in its international bearings, the fundamental distinction between the spiritual and political domain. In the short space of five years (1624 to 1629) the great Cardinal, who could wield the sword as well as the crozier and more than once donned the cuirass over the cassock, had forced the English to precipitately abandon the isle of Ré; besieged and captured Rochelle, the chief stronghold of the Huguenots, conquering at once the resistance of the elements, the constancy of the beleaguered, the king's lassitude and the ill-will of the nobles; forced in winter the pass of Susa; raised the siege of Casale—the key to the great valley of the Po—and regained in Italy for his country the prestige it had lost by the treaty of Monçon. It was not only in Italy that Louis XIII, after this brilliant series of successes, was looked upon as the most powerful protector of interests menaced by the House of Austria,—all Europe recognized that France was obeying a directing intelligence as clear-sighted as broad-minded and a strong will capable of overcoming every resistance, that there was a master mind at the head of affairs. It is noted as a curious fact that, while the reduction of Rochelle was celebrated as a great triumph by Catholic Europe, it did not cool the confidence nor check the impulse which urged a portion of Protestant Europe toward France. The masterly manner in which Richelieu struck European imagination contributed to the double diplomatic success which he obtained in his relations with both. In strict justice, however, a large measure of the credit is due to the humble Capuchin friar, whose rude habit was not only overshadowed by the Cardinalitial purple, but whose name and fame were merged in that of the great statesman; for it is on record that Richelieu was disposed to abandon the siege of Rochelle when his drooping courage was aroused by

Father Joseph, who thus helped to make him a victor as he had previously helped to make him first minister.⁶

It is not only as the confidential adviser of a great statesman, as his coöperator in his vast schemes for the aggrandizement of France, as a diplomatist skilled in all the wiles and ways of statecraft, as the organizer of an abortive crusade, that Father Joseph is known to history. It was as the founder of missions at home and abroad that he made the most enduring mark and produced the most permanent and beneficial results. He was before all and above all things a great missionary; that was his chief apostolate. With him everything was subordinate or subsidiary to the grand aim of gaining souls to God by word and work, by preaching and the reproduction of evangelical poverty.⁷ He used politics, diplomacy, and statecraft as means to this end. He only promoted the unification and expansion of France, which he loved with the double love of a patriot and a priest, to bring about Catholic unity and the expansion of Catholicism; to weave together in one whole the Church's mystical garment for which contending sects were casting lots. He only dreamed of the

⁶ The taking of Rochelle and the destruction of the political organization of the Huguenots had been the most cherished project of Richelieu, even when Bishop of Luçon, and the subject of frequent conversations with Father Joseph. From their first meeting in 1611 they mutually vowed to devote themselves to this undertaking if God gave them the means and opportunity. The blockade began in 1621; Rochelle capitulated in 1628. One day discouragement took possession of Richelieu, and the obstinate resistance offered by the besieged, the active malevolence of the queen-mother and her entourage, and alarming news from abroad tempted him to raise the siege or relegate its direction to another. It was Father Joseph who dissuaded him. A serious illness, which brought him to death's door, hindered the Capuchin from taking part in the triumph to which he had contributed. Before the capitulation he had the satisfaction of promoting the conversion of the Duke de La Trémoille, one of the principal of the French *noblesse*, and after it refused the bishopric which the king wished to create out of his new conquest. Twice Richelieu was also tempted to interrupt the campaign in Languedoc. Again it was Father Joseph who determined him to persevere. He had early been trained to the use of arms, then an indispensable part of a gentleman's education, took part in the siege of Amiens, and, if he had remained in the world, would have preferred the life of the soldier to that of a courtier, which would have been more in harmony with his martial spirit.

⁷ As noted, he made his frequent journeys on foot, except when, for special reasons, permission, unsought by him, was obtained from his superiors that he might use a horse or carriage, when expedition was necessary.

conquest of the Holy Land as preliminary to the still holier conquest of souls.

Franciscan and French to the core, he was a man of his time and of his order, alive to the needs of one and full of the spirit of the other. A great moral crisis then divided minds. People were already beginning to see that reformation, as propounded by Protestants, spelled deformation, and many sought, then as now, in indifferentism a remedy to disenchantment. There is no smoke but there is a smouldering fire somewhere, and it must be admitted that laxity of ecclesiastical discipline and decadence of morals in Poitou, and elsewhere, contributed to this indifferentism.⁸ Dr. Gasquet has traced to the Black Death, and the dislocation of the ecclesiastical organization which ensued therefrom, the genesis of the Reformation in England. The origin of many of the moral maladies which afflict the Church of France at present may be referred to the epoch of which we are treating, when, owing to the conflict of creeds and the laxity and moral decadence referred to, people fell out of the practice of religion, and had no preference for either, so that mothers reared their daughters in religious abstention until their marriage, when they joined the old or new faith as chance or the bridegroom's belief determined.

The two most important factors in the counter-reformation or Catholic reaction were the Capuchins and the Jesuits. They were the picked troops who were sent to the front and marched in the advance guard of the Church's regular army, carrying the war into the enemy's camp and attacking, and sometimes capturing, his strongest positions. Poitou was one of these. It was the province most infected with heresy.⁹ Appointed in 1611 guardian of the Capuchin convent at Saumur—founded, curious to relate, by Du Plessis-Mornay, called "the Pope of the Huguenots"—Father Joseph began his apostolate in the West, a region where, with Cévennes and Languedoc, Protestantism, at the epoch of the Edict of Nantes, counted most adherents, including several of the

⁸ Lepré-Balain, *Biographie*. As to the state of Catholicism in Poitou see also *Annales Ord. Min. S. Francisci qui Capucini nuncupantur*, of Marcellino of Pisa, III, 232-241.

⁹ Poiche il Poitou é una delle provincie piu infette d'eresia che sia in Francia." Bentivoglio to Borghese, May 6, 1620. Steffani, IV, No. 2227.

first families of the country, whose adhesion to the doctrinal novelties of the reformers was followed by that of their vassals and tenants. No one could obtain lands or employment from the Huguenot nobles without sharing their belief, and they obliged their vassals to impose the same conditions on tenant farmers, so that gradually the land passed from Catholics to the richer Protestants, who thus secured territorial supremacy. And they were equally supreme in the towns as in the country, all those of Poitou being ruled by them. Public worship was rendered difficult by the deplorable state in which civil war had left the sacred edifices. Holy places were profaned, liturgical objects stolen, religious symbols broken, and religious themselves hunted out. Souls were as empty as the temples, and, as Fagniez well observes, the Reformation, in wanting to detach Christianity from the parasitical plants which threatened to stifle it, had pulled up the roots themselves.¹⁰

The success of the Capuchin missions was marvellous and recalled the apostolic times. The Order was still in its first fervor and better adapted than the Jesuits to teach and move masses of people. Richelieu and others saw in them the men of the situation, the best fitted to revive faith and rescue souls from heresy, and they rose to it. The appearance of these nomadic mendicant friars, tonsured, habited and sandaled, covered with the dust of the roads and living on public charity, in the midst of sceptical or sect-ridden populations, was a striking object-lesson. A great moral current was set in motion which brought back to the Church with each returning wave souls that had drifted from it. Father Joseph and the six missionaries assigned to him wrought wonders. The opening of a mission drew an immense crowd. The churches were often found too small to contain the congregations and they had to have recourse to the market-places. They besieged the confessionals and the holy table. A big town, which Father Joseph designates by saying that it contained only one Catholic and that all the neighboring towns were Huguenot, was invaded by twelve or thirteen thousand persons who remained there for three days to receive Communion, a large portion of whom had to go without obtaining this satisfaction. At Thouars,

¹⁰ *Op. cit.*, Vol. I, p. 288.

into which a Capuchin had not previously penetrated, a missionary was obliged by the devotion of his auditors to lead them in procession to Notre Dame des Ardilliers, the venerated sanctuary of Saumur, nearly the whole town following, several heretics being converted on the way. A mission in the same place brought from Poitou and Anjou from fifteen to sixteen thousand persons. The grace of conversion struck some like a lightning flash, as it struck Saul of Tarsus on the road to Damascus. Many heretics were seen, after the sermon, to throw themselves at the preacher's feet and publicly ask for absolution. The miracles of the apostolic age were renewed. The movement grew so rapidly that it inspired Father Joseph with hopes of the conversion *en masse* of whole towns; the fervor of the neophytes seemed to him a proof that their conversion came from God and not from human considerations. The Protestant ministers could not understand it; they ascribed the missionaries' influence to magic and tried to stop the progress of the work by calumniating Father Joseph, circulating a rumor that he had deserted his post, that he was dead, or that he had become a Huguenot and even a minister.

One of the missionaries estimated the number of conversions at fifty thousand. The author of a general account of the missions in Poitou, addressed after 1629 to Propaganda, affirms that Father John Baptist of Avranches had, in ten years, converted at least four thousand heretics in Poitou and elsewhere. Father Louis of Champigny gathered in a spiritual harvest of more than five hundred souls. Father Anastasius of Nantes brought back to the true fold two hundred and fifty heretics; Father Ignatius of Nevers, one hundred and fifty; Father Anselm of Angers, during an apostolate of ten years, more than twelve hundred; Father Gervais of Rennes, nearly two hundred in three years; Father Hubert of Thouars, seven hundred and forty; Father John Baptist of Angers, two hundred in three years; Father Fabian of Vierzon, more than one hundred in two years; Father Ambrose of Rennes, a like number; Father Martinien of Saintes, a hundred, and Father Tranquille of Angers, one hundred and fifty. What makes the results the more striking is the smallness of the number of the missionaries; at first only seven, including the superior; they were later increased to fifteen or twenty, with two Jesuit auxiliaries.

Lepré-Balain¹¹ depicts the situation of the two creeds as inverted in the province after the Capuchin missions, Catholicism being rendered free and enterprising instead of being humiliated and persecuted. The Blessed Sacrament, borne through the streets, was treated with veneration instead of indignity. Certainly the king's campaign in Poitou in 1621, the submission of Rochelle and of the Protestant party did much for consolidation, but the Capuchins did not wait for the protection of the royal troops to venture into the midst of the hostile populations of the south-east and south, where the preaching was equally fruitful. Heresy had struck deep root in Gap where the Protestants, when they got the upper hand, demolished the episcopal palace, made ruins of the cathedral and churches which they had not appropriated to profane uses, melted down the bells, and banished the clergy and Catholic worship. This reign of terror lasted forty years. During a Capuchin mission lapsed Catholics were led to resume the forgotten practice of their religion and forty-five Protestants, belonging to the upper classes, converted. The courage, self-sacrifice and zeal of the missionaries during a plague, which broke out in July, 1630, made their preaching still more efficacious. Seven out of ten fell victims to the epidemic, which lasted until January, 1631. The Capuchins bestowed their sympathy and succor equally upon Protestants and Catholics. Their influence was everywhere felt. Churches were rebuilt, chapels erected in the valleys and on the sides of the mountains, social intercourse became more agreeable, the moral tone of the place was raised and the Catholic religion became that of the majority. At Mantola and Vilaret in the valleys of Pragelas and Oulx on the borders of Dauphiné and Piedmont, where, if we are to believe a Protestant historian,¹² Catholic worship having fallen into disuse for sixty years, there was not a single Catholic remaining, the heroic conduct of the Capuchins during an epidemic which followed in the wake of the French army was equally praiseworthy, the Capuchin province of Piedmont losing more than a hundred

¹¹ *Biographie*.

¹² Arnaud, *Hist. des protestants du Dauphiné*. In 1625 the Archbishop of Turin, making his pastoral visitation, found no trace of Catholicism there. Rocco, II, 276.

of its subjects. They gave similar proof of their zeal and devotedness to duty at Alais where they converted more than two thousand and where a convent was built for them by the Duchess of Angoulême. At Villefort in Languedoc it was not only individuals who were converted but whole villages. When the Capuchins left the town, only twelve of the three thousand inhabitants of Villefort remained Protestants. In the village of Barjac, where there were only ten or twelve nominal Catholics, all the inhabitants eventually became Catholics, and the neighboring parishes followed their example. From twelve to thirteen hundred heretics were converted at Florac. The mission of Orange, though established in a town where both the local authorities and inhabitants were heretics, enjoyed the protection of the one and the sympathies of the other on account of the charity displayed by the Capuchins during the pestilence of 1629.

Discounting the external circumstances which aided the progress of the counter-reformation, Fagniez¹³ observes: "These favorable circumstances ought not to make us forget the considerable share of the Capuchins in the decline of heresy; it was mainly to themselves, to their popular and almost dramatic eloquence, to their virtues, still more eloquent than their preaching, to their devotedness in public calamities, they owed their spiritual conquest." What were the weapons with which they fought and conquered? Simply the Quarant' Ore, or Forty Hours' Prayer,¹⁴ processions, exposition of the Blessed Sacrament, sermons, conferences, and the Sacraments of Penance and the Eucharist. The great secret of their astonishing success was their thoroughness, their abnegation, their whole-heartedness. No hireling-shepherds, no perfunctory performances of even the holiest offices could have worked such wonders. It was the quickening spirit which animated word and act, it was unfeigned faith working through unalloyed charity, it was heart speaking to heart, soul to soul, it was the transparent single-mindedness of the men which aroused tepid Catholics from spiritual torpor and breathed a new life into the souls of heretics.

The moral crisis of Protestantism after the fall and sacking of

¹³ *Op. cit.*, Vol. I, p. 305.

¹⁴ Instituted in memory of the forty hours Christ passed in the sepulchre.

Pravas—where, as at Rochelle, Father Joseph inspired the Catholic soldiers with religious enthusiasm, aiding the numerous clergy in bringing them material and spiritual succor, converting heretics and receiving the abjuration of prisoners when the cord was round their necks or they were going to the galleys—the abandonment of the weakened Protestant party by England, signified in a treaty in which they were entirely overlooked; the defection of their chiefs and their internal divisions; the pacific tendencies of the Protestant cities of the South, ready to throw open their gates to the king; the increasing desire for tranquillity among the industrious middle class; the restoration of Catholicism in Languedoc, a region equal to a sixth of France, where it had been stamped out by the Huguenots, who had not much ground for complaint when similar measure was meted to them later on as they had meted to others:—this successful revival, of which Father Joseph had the general direction, following a victorious military campaign; the numerous conversions as remarkable by their numbers as by the rank of the neophytes;¹⁵ the popularity of the Capuchins, long recognized as the best missionaries to dispel Protestant prejudices against Catholicism, and who, in Languedoc as in Poitou, softened and conquered Calvinist rigidity by their bonhomie and cordiality,—all these concurrent circumstances filled Richelieu and Father Joseph with strong hopes of a general conversion, the Cardinal in 1628 expressing his conviction that before two years there would be no longer any Huguenots in France.¹⁶ Both strove to bring about a solemn conference among the Protestant pastors, deputed by the synods, and Catholic representatives when, after a courteous discussion, arranged beforehand, the reunion of the Churches, or, rather the formal submission of the Protestants to the Catholic Church, would be pro-

¹⁵ Two hundred and fifty in Aubenas were converted in less than three weeks. Father Bonaventure of Amiens in two months and a half caused the return to the Church of the populations of Saint Pargoire, Plaisan, Vendemian, Pouget, Cournonsec, Courmonterral, Poussan, and Balaruc.

¹⁶ The Marquise de La Force to the Marquis, Dec. 31, 1628. *Correspondence de la maison de la Force*, III, 301. The overturn of Protestantism was not, however, effected without an explosion of Huguenot fanaticism here and there. Missioners were outraged and the lords of Montdardier and Mandegou threatened their dependents with death if they became Catholic.

claimed. The idea of establishing religious unity in the State survived the check it received on account of having been too soon divulged, and Father Joseph up to his death remained its most zealous representative.

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THE PHILOSOPHY OF REALITY.

I.

IN an hour of exultation (who has not known such moments) when we believed that at least the penumbra of a new philosophy and a new apologetic were coming into vision, a name was instinctively sought to mark it and make it both clearer and nearer of possession. Alas! how vain we are; and how vain our dreamings! The name was still more difficult of capture than the thing. If truly known, we would already possess the reality without need of label. The good wine would require no bush.

The purpose of these lines may be helped, however, by retracing something of the flush of that course of thought. Starting with the insufficiency of mere dialectics to effect in man possession of the Truth,—their labyrinthine difficulties, and their conflicting actual results in that small reality which is man; who stubbornly remains unconvinced and unpersuaded when he should not, and cannot, by any rule of the game of "right" reasoning—these first led to fields of reflection familiar to many minds. The *saltus*, the sudden skip and jump, by which we do actually so often reach conclusions,—on the line perhaps of a recent theory of evolutionary transformation of species; the feeling that dialectics at their cleverest are built upon an assumption that man is a logical animal, a logical recording machine with catapults of premises landing into an inevitable conclusion; whereas the reality flares up that he is perhaps the most illogical, rule-and-order-defying being in all the world;—the sense that a syllogism probably never converted a single soul; then the wondrous example of one truth engraved forever upon every Christian heart by the most non-syllogistic of processes,—the direct appeal to the sentiment of reality; as in the answer to the query: "Who is my neighbor?" by the parable which ends with that other question: "Who was

neighbor to the man who fell among the thieves;"—and yet thus lifting the golden rule into a thing of life forever and rendering the second great commandment in a vitalizing and unforgettable flash of eternal truth.

All these passed through the mind. There followed dreamings of the many ways in which the truth reaches us ;—conscience, the sense of the fair and beautiful ; the will ; the intuitions, which, however possessed, are part of our total equipment as of our noblest deeds. Yes, remembrances of vague labels of so-called immanence, of theories of voluntarism ; of ethical and spiritual senses ; of foreshadowings, not only like Platonic fore-natal memories, and present instinctive loves and voices ; but of longing outreaches into vaster realms and future places, beyond space and time ; into eternity and absolute reality,—welling up from and filling up the entire man, the totality of our being.

Ah ! there we have glimpses not of mere intellectualism, a cold mechanical *mens*, working out problems like an adding machine with mathematical precision ; but of a *totus homo*, a real man, the actual man.

And a name for that philosophy came tripping to the lips : the philosophy of the concrete totality, not of abstractions ; that is, the philosophy of reality.

II.

To reconcile the dialectic mind and the total man, the ideal and purely subjective mind with the real objective human being ; and in like manner to make all objective truth square with him, as reality with reality ; why ! the statement of this method broadly outlined seemed the solution. It is the modern way. It seems the supreme synthesis. And the word synthesis flows so glibly from the pen. Its very name is toothsome to a real appetite. Yes, and we love it rightly, because at least it aims to feed a mind-hunger and a heart-hunger of us all,—a centripetal force, a dynamic instinct, which impels us to unity ; impels our minds to enforce it in the realms of thought, our wills to effect it in the realms of deed, our whole being, ineradicably conscious of reality, to yearn for the complete and total possession of the vaguely discerned union.

Oneness is a mainspring of the law of love as of intellect ; it

is of the very essence of our universals which we call science; and of our accumulation of concrete facts which we call knowledge. Oneness to bring together our supra-physics and our physics, our dynamic and our static elements, our material and our spiritual difficulties, and correlate all realities with our own reality.

III.

From the first thought of the totality of being of the thinking man, and the importance of recognition of that totality in any approach of other truth to him, the second thought led to consideration of a greater totality in all these realities which also demanded a broader unity of correlation, a connecting bond of some kind to make up the eternal and full-rounded truth. Thus occurred the word Collectivism.

Mankind is beyond question, in many senses, a collectivism. There is no satisfying conception of it without that prevailing or underlying presupposition. In that sense there is no mad-house meaning in the Positivist doctrine of a Religion of Humanity. How bound up together, how answerable in measure one for the other, how fated to a lot in which each plays an effective and connected part, may be open to discussion. The fact superimposes itself. The Christian conceptions of origin, and fall, and redemption rest upon it. The golden rule and the golden law of the "neighbor" is almost meaningless without it.

The great Cosmos is in some senses a collective and organic whole. The Christian doctrine of creation stands for it, and the creative act is in some sort a collective fact. Not so utterly wild the mediæval dreamings of astral influences; and however unknown and to us unsearchable (besides the effects upon our tides and lights and heats) the connection with our own courses in their totality of meaning and reality. The abysses, made so gaping, between physical and supra-physical nature—the intense dualism of older schools—are not without their collective and synthesizing note. As now we see matter dwindling away into almost unnameable potentiality, and spirit looming up in the modern idealistic world with startling re-significance, we come to feel "some barriers burnt away."

Nor can this now sense of what we have called collectiv-

ism be mistaken for a material and infidel monism. Just otherwise. The latter, insistent in reducing everything into terms of matter, robs the whole of any rational bond or relation. It effects a seductive synthesis by annihilating individual obstructive realities,—the realities of spirit, intellect, and will. It makes peace by creating a desert for love. It exacts belief at the sacrifice of faith. And to do all this it disregards consciousness.

So of that other extreme, so alluring that every synthetical mind outside the pale of Christian Revelation must have felt its allurements,—Panthéism. However grotesque to the common sense and common experience of men, that we, each and all of us and everything, are God; still unifying minds fringe the shores of its vast pool of chaotic despond. Appalled at an over-emphasized and over-bristling dualism, they attempt to drown our reality, and theirs, in this semi-theistic *Nirvana*.

Delusion all! Reality stands up and protests. Consciousness and personality rebel. And saner institutions keep emblazoned above us the name of God.

No; infinite matter and eternal becoming will not satisfy realities stern with the primordial instinct of self-preservation. That is no synthesis which destroys—which undoes the creation—which dis-creates. The synthesis sought is one of true relation and of persistence each in its own kind; of composition which respects the units as each deserves or warrants; and not a philosophy of eternal decomposition.

The relation between God and man—if I dare so term it, their collectivism—is religion, with all that this involves. And this, as an organic reality, implies Christ and His Church. There is no perfect synthesis, there is no name for it (given humanity, necessarily so, in some sense, as we believe), except Christ.

And so it was a luminous cry in many other senses, however, especially uttered and religiously to be received—a voice at once to philosophies as to churches, to organic society as to individuals —“to restore all things to Christ.”

But to take Christ, we must take Him at His Word, with all that this implies; as the actual living Reality and Personality which synthesized for the world the Eternal Truth of God.

ALBERT REYNAUD.

New York City.

Student's Library Table.

RECENT SCIENCE.

The Senses of Ants :—Instinct and Intelligence.—When a distinguished German Jesuit, who is one of the best-known of living biologists, Father Eric Wasmann, published a book on ants, a number of persons wondered how it could be considered worth while for a highly and specially educated clergyman to spend many hours of his time for many years studying these small insects. The answer to that question is to be found in the fact that probably the ants are next after man in exhibiting signs of intelligence and of purpose in their actions. In a sociological sense colonies of ants represent the principles of coöperation better than other forms of animal life. There is not much doubt in the minds of even the most ardent scientists that the intelligence exhibited by the ant is not its own ; but is due to the implantation of a set of instincts from which flow the actions that so closely simulate the intelligent activity of man.

In the light of this expression of the high power of the ant to affect coördinate action, it is very interesting to find certain observations that have recently been made about the seat of the senses of the ant. It is well known that the ants possess antennæ or feelers, which project in front of the head and by means of which, as has been pointed out from time immemorial, they are able to communicate with each other. These antennæ have usually been considered to be simple organs, but close investigation recently seems to demonstrate that they are extremely complex. Different species of ants have a different number of joints to their antennæ, and their capacity for actions that simulate intelligence corresponds closely to the number of antennal segments in each species. Some ants have but four segments, while other species have as high as thirteen.

If the last joint of the antennæ of an ant be removed, it loses its sense of home,—that is, if while possessing this joint, it be placed in a foreign nest, it exhibits all the signs of uneasiness and

tries to hide itself. After removal of the terminal portion of its antennæ, however, it behaves alike no matter in what nest it is placed.

If the next or penultimate joint is removed, the ant loses its power to discriminate between its relatives and strangers of the same species. The insects are able to recognize friends at once when they are in normal condition, and take pleasure in meeting one another. A stranger from a neighboring nest is at once recognized and a fight ensues until the stranger is ejected. When the second last joint however is removed from an ant, he does not exhibit this tendency to quarrel with strangers, nor does he recognize friends as he did before. The third or ante-penultimate joint enables the ant to follow the odor of its own track. By means of this, no matter how distant it may go from its nest, it finds its way back over the same track by the scent. Even if a thin layer of earth is sprinkled over the path it has taken, the little insect can still find its way back. When the third joint is removed, the insect acts as if it were blind however, and does not succeed in finding its way back, even under the most favorable circumstances.

Miss Adele M. Fielde, to whom we owe these investigations on ants, has kept various nests of the insects close to her for several years, so that now she is an acknowledged authority on ants. In a recent article she says that other joints of the antennæ have still further functions. Some of these sub-noses, so to call them, enable ants to recognize the eggs and larvæ to whose care they devote so much attention, but to which they pay no heed once their special organ in this matter has been removed. Her conclusion is that the sense of smell appears to do for the ant about all that the sense of sight does for man. It serves the insects in their dark abodes much better than could the sense of sight, and through its marvellously high development renders them most capable administrators of their own affairs.

Weather Predictions and the Moon.—It is the custom to deprecate religious superstition so much that one would be inclined to think there were never any other superstitions of any kind, or that, if there had been in the distant ignorant past, they were long since given up. As a matter of fact, there is scarcely a

department of so-called popular scientific knowledge which does not fairly bristle with superstitions. A little book has recently been written on medical superstitions, a short review of which we shall present to our readers next month. As to superstitions connected with the weather, their name is legion. Almanacs of all kinds are still very popular, command good prices, and are sold extensively throughout this country. Some of these almanacs have been published continuously for the better part of a century and yet continue to enjoy even greater patronage than at first. All this obtains despite the fact that most of the weather predictions in almanacs depend entirely on so-called calculations about the phases of the moon.

The whole subject has been brought into acute attention once more by the offer on the part of a wealthy citizen of New York of a prize for the best system of foretelling the weather apart from the present meteorological observations as conducted by the Government. The Weather Bureau acknowledges that only in about 50 per cent. of its predictions is it correct. There are many who think that certain favorite weather prophets of theirs can do better than this, and accordingly the prize has been offered. So far all of the applicants for it have based their weather predictions on the supposed influence of the moon on the weather of our planet. Over and over again those best fitted to know have insisted that the moon has no influence. Quite recently an authority on the subject stated the case very clearly, and though we suppose that even this will not convert believers in the moon superstition, we give it as the latest dictum of science on this interesting subject.

“Even if the several lunar phases did influence our atmosphere, the same phase should produce the same effect all around the world (as the earth revolves on its axis in twenty-four hours) for any given latitude circle. It is true that the ocean's tides are for a large part the result of the moon's attraction, but this force, when applied to the earth's atmosphere, is wholly insufficient to produce any appreciable disturbance in the atmosphere. It is most probable that the moon belief grew up out of the naturally frequent coincidence between certain weather changes (and certain brands of weather) and selected moon phases. The moon enters a new phase, or quarter, every seventh

day, and the weather (at least in the middle latitudes) changes on the average of one to two times in seven days; hence there must be a great many accidental coincidences. And if one counts the agreements and overlooks the disagreements, quite a theory could be announced. The lunar phase theory was not found to bear the test of accurate comparison of weather observations with the lunar phases, except in this very slight and imperfect manner, which is entirely insufficient to have any value in weather prediction. Nevertheless, the moon and her changing phases have been the basis of nearly all the weather forecasts found in the almanacs. And the almanac has probably received more wide distribution, and been more greatly cherished by the people of all countries, than any other publication next to the Bible."

Heredity.—After Mendel's work the most interesting set of observations leading to a law in heredity are those of Galton, the English observer, originally published in 1898. These observations and the law founded on them have been attracting no little attention during the opening years of the twentieth century. Galton's law of ancestral heredity reduced to an arithmetical ratio the influence that ancestors had in general over succeeding generations. Each generation supplies in general one-half of the qualities for its succeeding generation. To put it concretely: the ordinary individual owes one-half of his qualities to his parents, one-fourth of them to his grandparents, one-eighth to his great-grandparents, one-sixteenth to his great-great-grandparents, and one thirty-second to the generation preceding them. In this way it is comparatively easy to decide how much any given generation in the past has contributed to the qualities of the present generation.

Of course this law is not absolute for every individual, because individuals often differ very much from their immediate ancestors. It holds as a law, however, where a large number of individuals are taken, and is justified by statistics. It has been shown, for instance, when large numbers of individuals are taken, that it applies as regards such illusive qualities as the color of the eyes and of the hair. It emphasizes, however, the fact that the immediately preceding generation is so much more important than the family stock, and that genealogy ceases to have some of the sig-

nificance that it formerly had. As has been well said, it may be much more important to understand a man's peculiarities, to know his aunt than his grandfather, since he may very well assume most of the qualities that have been noticed in her.

On the other hand, the dwindling element of ancestral heritage decreases so rapidly as to make it easy to understand why degeneracy seems to occur in what were good stocks. After a century there is scarcely more than one-five-hundredth part of the centennial ancestors to be found in their offspring. A Mayflower descendant has only one part in sixty thousand of Plymouth Rock blood in his veins. This may account for the lack of those sterling qualities in their descendants that made so many early Americans such unselfish seekers after their country's weal rather than their personal advantage.

Tantalized Steel.—It is well known how much has been accomplished by combination with nickel in toughening steel for facing armor and other purposes where hardness and lack of brittleness are required, and so further developments of metallic combinations along the same line are of interest. Patents have recently been taken out by Messrs. Siemens, Halske & Co., of Berlin, for tantalum alloys¹ which promise to be of even more importance in the industrial arts than nickel-steel and other similar metallic combinations. Tantalized steel is apparently to be of use particularly for such parts of machinery as are subject to strong mechanical action. The cones and balls of ball-bearings, the wearing parts of cams, eccentrics and rollers, are likely to prove defective after a time, no matter how carefully they are made. With this new substance it is thought that the useful life of such hard running parts may be very materially lengthened.

Tantalum itself is an exceedingly strong metal of great elasticity, and, like steel, is easily worked and hardened. Only small quantities of carbon are needed in order to impart great hardness to it. Indeed, the hardness may be made so great as to make the edges of tools comparable to that of diamond. Under ordinary circumstances tantalum is wholly unaffected by the atmosphere, and at common temperatures resists the action of all the ordinary

¹ *Science*, September 15, 1905.

acids. After having been melted the metal is easily worked; but after being worked it gains rapidly in hardness, and needs to be re-heated or annealed before it can be finished. As a result of this, and of its tendency to oxidation, its fusion is best accomplished in a vacuum by means of the electric current.

Other Steels.—As the result of the success of nickel-steel, other combinations have recently been tried and some of them seem to be promising. Cobalt, although so like nickel in many respects, has very little effect upon the mechanical properties of steel, but titanium when combined with steel promises to be of special interest, because it makes a more workable material, is not so subject to oxidation from the atmosphere and from exposure to water, and is even harder and tougher than ordinary steel.

Plant Diseases.—In the September number of *The Popular Science Monthly*, there is a suggestive review by Professor Stevens, of the North Carolina College of Agriculture, of our present knowledge of plant diseases. It is not usually known, but nearly as much progress has been made in plant pathology as with regard to the ailments that affect human beings. As a matter of fact, these sets of affections have developed along corresponding lines. Practically all the ordinary plant diseases known by such familiar names as rusts, blights, and mildew, are caused by parasites of various kinds, usually of bacterial character. Ordinary bacteria, it should be remembered, are really microscopic plants. The fact that small living things should succeed in obtaining a foothold on larger species and grow at the expense of the vitality of their large hosts, is not surprising. Something of this kind was suspected long before the foundation of bacteriology. Dean Swift said:—

So, naturalists observe, a flea
Has smaller fleas that on him prey;
And these have smaller still to bite 'em,
And so proceed *ad infinitum*.

Until the middle of the nineteenth century, however, plant diseases were usually considered to be the result of peculiar conditions of the atmosphere. Now it is known that this is true only to the extent that certain meteorological conditions encourage the growth of bacteria more than others.

The most interesting part of the history of plant diseases is the struggle against them and the gradual recognition of the means by which they may be prevented, and even entirely eradicated. Some of the steps of this progress came more by accident than by design. For instance, about a quarter of a century ago a severe form of mildew attacked the grapes, especially in that region of France which is the source of Bordeaux wine. For a time it seemed as though wine growing in that district would be doomed entirely. It was noted by accident, however, that certain parts of the grape vineyards grew much better and more luxuriantly than others. The boys of France like those of every other country had the habit occasionally of not recognizing the distinction between *meum* and *tuum* in the fall, when the fruit was ripe. Very naturally too the farmers did not care to have their vines plundered. Those portions of the vineyard therefore that were nearest the road and most likely to be the subject of depredations were rather plentifully sprinkled with a solution of verdigris, or with a combination of bluestone and lime. This was in order to give the impression that poisonous material had been used on them in order to discourage marauders. It happened during the course of this epidemic of mildew, that the grape vines thus sprinkled were the only ones that bore fruit abundantly, and this gave the hint for the composition of a mixture known as the Bordeaux solution, which likewise proved effective in other places for the prevention of mildew. In fact it is on the basis of this mixture that many of the poison sprays for the eradication of plant parasites of all kinds have been based.

Bee Culture.—More and more attention has been given recently to the advisability of popularizing the keeping of bees in parts of the country where it is expected to raise fruits. Not a few of the failures in orchards are due to the fact that there is no proper means for the distribution of the pollen from one tree to another. In good years when the flowers are very abundant, the wind succeeds in carrying enough of the fertilizing material to give a good crop; but as a rule the carrying powers of the bee are needed in order to secure the perfection of fruit which is most desired. Besides the fruit trees there are a number of other varieties of

trees that furnish food for bees, and attention has recently been called to the fact that it would be wise economics to have many of the shade trees that are planted in villages and small towns of such varieties as would at the same time provide material for the making of honey. Religious communities living in the country might certainly gain many valuable lessons from recent experiences.

An authority on the culture of bees said not long ago that of all bee foods there is nothing to surpass that secured from linden or bass-wood flowers. These superb trees are as beautiful for shade as any tree in our American flora, but in their capacity as honey suppliers they are unexcelled. It would pay any town to replace a lot of the maples, which are mostly diseased, with bass-woods. The latter is a healthy tree, easily healing over wounds, and has few enemies. Such trees are not simply shade trees, but valuable town property in other respects. The bees will make thousands of pounds of honey out of the shade tree. As Mr. Powell, the apiculture expert, says very well, there is no reason why every foot of our highways should not be utilized in some such way as this. Besides the bass-wood, the linden is excellent, and farmers are advised to have a bee grove of lindens about the house and barn. They make a good wind break, especially if mountain ashes are planted between them. The mountain ash, besides being a good bee tree, is loaded with bird food. Robins like nothing better than mountain ash berries.

It would seem in these days when country life is becoming so much more of a fad than it used to be, that some of these valuable lessons of practical scientific agriculture should be taken to heart. Certainly the health of the country would be much better if more honey were employed generally, and especially would there be much less necessity for the employment of the numerous laxative medicines whose frequent advertisements are a stigma on our civilization as well as a sign of the money that is made from their enormous sale.

Studies and Conferences.

THE DUALISM OF SPIRIT AND MATTER.

I.

In other pages we have attempted to outline in the rough certain seeming divergences between religious and scientific trends of thought,—problems which, forever recurring in new forms, the modern mind is deemed to be pressing closer to conclusions.

A fundamental teaching of religion is the existence of two distinct realities,—spirit and matter. The distinction between them is indeed a postulate of religious doctrine,—without which God, soul, and the future life become meaningless. And here it may be noted that religious teaching, at least so far as supernatural, is vitally bound up with the assertion of realities and not theories,—objective and not subjective, ontological and not merely logical, as we might say.

Supernatural religion declares spiritual data and facts, as science claims to state physical ones. Both may have and actually have a nimbus of what we might call speculative explanation, deductive or inductive. But the main trend in essential character is the assertion of fact as such ; realities, as the *prius* of relations.

This clean line of demarcation between spirit and matter logically leads to a dualism which permeates Christian schools. Spirit has been cleaved from matter by a chasm made formidable in many other ways. On the other hand science, more or less consciously, tends to smooth it over into a merger, which infidelity would turn into a surrender of spirit as a distinct reality, although sometimes retained as some sort of ghost.

II.

Now the latest science seems at least tentatively to lean toward affirmations of data which impair many older and subsidiary lines of this dualism. This leaning, prepared indeed by evolutionist theories, is working toward the destruction of lesser

barriers between the two, but which were believed impregnably secure or at least comfortably established. Issues concerning species and direct specific creation now appear as in a sense out-post skirmishes. Life, cells, even atoms, are next attacked. And between that modern creature, "bouillon culture," and the last wonder-worker, radium, the foundations not only of organic, but as well of inorganic, constitution are set in question. We see statements advanced which almost drive matter itself into a diminishing ghost of mere potentiality. And while the chemist and the analyst are at work in this direction, the unseen and unseizable spirit is also assailed by the biologist. Mind, the human mind, at all times a mere glow-worm of light, gets further entangled in apparent evidences of its complexities with brain and tissue. The will, once so bold of mien and assertive of sovereignty, is smothered with restrictions of sense-impressions, with physical connexities, as well as of inheritance, habit, and environment.

In a word, the scientist and the psychologist between them are projecting bridges across the chasm; and, if the expression be permitted, are railroading the two realities of spirit and matter toward the apex of two converging lines. Is either material or pantheistic monism the projected goal? But the serious question is where will Faith, with its glorious flag, plant its home entrenchments and stake its true and absolute issue.

III.

Monism is the logical alternate name of pure materialism, whatever the latter may now mean. For matter seems dissolving into a chemical despair of its own reality. Is it mere potential energy? With potency from where, toward what, and why? If it is to remain a reality, and a unit of other similar realities, it would seem something like a new "creation out of nothing," without a cause, a purpose, or a governing rule.

Of course, all this is far afield in the course of speculations which feverishly overtop each other; and this with a modern acceleration that does not even wait for definite formulation of the theory immediately preceding. Still it is not perhaps an inapt figure to say that some scientific theories of the materialistic school read like that story of the man sawing off the branch on which

he sits,—materialism melting into space, with nothing to or in either of them. Space turned by Kant into a mere subjective form of the mind, finds companionship in the proposition that its contents are equally illusory. And when the sceptic has denied spirit, there is nothing left at all.

Yet, there must be approximations toward some truth in the multiplying reports of observation. And the results of experience, like those of consciousness, will not down.

IV.

Yes; there may have been exaggerated statement of antagonism between spirit and matter—what we have termed an exaggerated dualism—and between corollaries derived from those terms. An exaggerated dualism of relation; for there are no exaggerated realities. They are; or they are not. God, self, mind, body, are facts or fictions. Consciousness refuses to relegate itself to the category of fiction. Experience assures us of other realities besides ourselves. Both, under whatever name, point to God as the only bond which explains and binds together the relation of these separate realities,—in origin, governance, and end.

Call this a dualism of subject and object; call it a trinity of realities, or call it the supreme synthesis which, while preserving the individual realities, furnishes that unity of relation which the human mind seeks and longs for,—the facts remain. Without acceptance of these realities, the whole cosmic world falls back again into less than chaos, and with the same enigma how the chaos itself began.

There is no way out but by, through, and under God; in the sublime words of Genesis: "In the beginning, GOD. . . ."

A. R.

FATHER TYRRELL'S ARTICLE.

The superficial or sentimental reader will probably find some hard sayings in Father Tyrrell's article on the "Spirit of Christ." The author analyzes and ruthlessly exposes the weakness of that quality of devotions which insists upon the accidental rather than the essential elements in Christ as the centre of Catholic worship.

This weakness he finds in those inadequate or partial expressions of devotion which he designates by the names "mysticality," "sentimentality," and "practicality." "Each stands for an exaggeration of one of the elements of true devotion and a consequent enfeeblement of the other elements." The correction of the false pieties represented by these systems is to be looked for in a return to "the integral spirit of Jesus that still lives for us in the evangelical records." We must, therefore, rightly understand what Father Tyrrell says when he speaks of following Christ for "His own and His Gospel's sake" (Mark 8: 35; 10: 29), as arguing in behalf of a robuster religion than that which attracts us by, and rests in the mere sentiment of devotion. "Our religion has been so much shaped by women that as a fact it has been largely adapted to their temperament" is in no sense a criticism of "our religion" as the doctrine of the Gospel expressed by the authoritative voice of the teaching Church. Nor does our author undervalue the importance of sentiment in religion, as is plain when he says: "We do not mean to disparage the lesser love or sentiment which it genders; but to emphasize the danger of resting in it, of cultivating it as an end in itself."

SUSPIRIA.

The night sobs East to morning,
 Though at morn it vanisheth;
 The dawn-cloud trembles upward
 To the sun which is its death:
 All dark things love brightness,
 Though the light they never gain—
 As my soul still seeks the Godhead,
 Though the seeking bring me pain.

WILLIAM KANE, S. J.

SOME OLD ENGLISH BURIAL CUSTOMS.

The hearse as a temporary canopy of timber, placed over the corpse while the funeral rites were being performed—and illuminated by a profusion of tapers and draped with hangings and banners bearing religious or heraldic devices—was general throughout Western Europe, but in England only does it seem

to have been called a "hearse." The French term is *chapelle ardente*; the Italian is *catafalco*; and *castrum doloris* the term used by the Catholic Church. When the corpse had to be borne a considerable distance, it was usual (where the deceased belonged to a wealthy family) to erect one of these hearses in every church where the body had rested for the night. Chaucer was well acquainted with these hearses, for in his "Dream" he gives a description of the prayers which were offered up around them:—

"And after that about the *hersess*,
Many orisons and verses,
Without note full softly
Said, were, and that full heartily,
That all the night, till it was day,
The people in the church can pray,
Unto the Holy Trinity,
On those soules to have pity."

And although public prayers for the dead were discontinued when the Reformation took place in England, the use of these gorgeous hearses was long retained. Indeed, they seem to have been employed as a mark of social dignity, and as a means of heraldic display. William Habington's "Castara" contains these lines:—

"Lily, rose, and violet,
Shall the perfumed hearse beset."

And Dryden makes one of his characters say, in his "Marriage-a-la-mode":—

"And maidens when I die
Upon my *hearse* white true-love-knots should lie;
And thus my tomb should be inscribed above,
Here the forsaken virgin rests from love."

It is evident therefore that flowers were at times used as a means of decorating the hearse; and that even the love-knot flower had a place there. May not this be the origin of our present-day custom of laying wreaths and flowers upon the coffin, and of lining the grave with moss? These stationary hearses were in vogue at the funerals of the upper classes so late as 1681. For in a sermon preached that year at the burial of Sir Alan

Broderick, the preacher told his hearers that the deceased knight had stated in his will that his hearse should by no means be decorated with the usual ornaments of his family, and that no escutcheons should be emblazoned either there or elsewhere.

The next step in the evolution of the meaning and use of the hearse was the funeral car (or chariot),—the hearse of the present day. Except that the movable hearse was upon wheels, and that the necessities of locomotion required it to be smaller, it originally differed but very little from the stationary hearse. There is an implied reference to these wheeled hearses in Milton's "Epitaph on the Marchioness of Winchester":—

"Gentle lady, may thy grave
Peace and quiet ever have;
After this thy travel sore,
Sweet rest seize thee evermore.
Here be tears of perfect moan
Wept for thee in Helicon.
And some flowers and some bays
For thy *herse* to strew the ways."

By 1690, these movable hearses had become such a necessity of civilization that in the *London Gazette* of that year an advertisement appeared offering them for hire.

There is a curious and perverted meaning attached to the word hearse to which we must refer,—the practice, so prevalent in the seventeenth century, of using the word hearse in the sense of a dead body. Thomas Heywood, in his *Brytaines Troy* (1609), says:

"Now grew the battell hot, bold Archas pierces
Through the mid-hoast and strewes the way with Hearses."

BURIAL-CROSSES.

Burial-crosses have figured largely in connection with old English burial customs. We say burial-crosses, for there were several other kinds of crosses,—the village "churchyard-cross," the "market-cross," and the "pilgrim's cross." Of all these, the most ancient, interesting, and sacred, are the old village churchyard-crosses, which are memorials of the first Christian mission-

aries who visited Britain, and of the first English (Saxon) converts to Christianity. The pagan Saxons worshipped stone pillars, and in order to wean them from their ignorant superstitions the first Christian missionaries (such as St. Wilfrid) erected these stone crosses, and carved upon them the figures of the Saviour and His Apostles, thus displaying before the eyes of their hearers the story of the Cross carved in stone. Hence the old English village churchyard-crosses were erected to mark the spot where the people assembled to hear the new preacher and his doctrine. Thus they were rallying points for Christian congregations before the churches were built, and were consecrated to this purpose. Indeed, in the *Life of St. Willibald* we read that it was the custom of the Saxons to erect not a church, on the estates of their nobles and great men, but the sign of the holy cross, dedicated to God, beautifully and honorably adorned, and raised on high for the common use of daily prayer, believing in the promise: "If I be lifted up, I will draw all men unto Me." England is remarkable for these specimens of early English art and Christian zeal. On the Continent there are very few of these elaborately carved stone crosses; but it is noteworthy that wherever the English or Irish missionaries went they erected these memorials of their faith.

Burial-crosses, however, had quite a different origin and purpose. It was twofold: (1) Sometimes they were erected to mark the place where a corpse rested on its way to burial. In the case of a celebrated or wealthy person who had died some distance from home, it was very general to erect such a cross at every spot where the bier had rested on its way to interment, to remind people to pray for the soul of the deceased. Such were the very beautiful "Eleanor" crosses, erected at Charing (now Charing Cross), London, Waltham, Northampton, etc. (2) The burial of suicides at cross-roads was the other origin and purpose of burial-crosses. Until 100 years ago it was the custom in England to bury suicides (of the humbler classes) at night, and to inter them at the junction of cross-roads, with a stake driven through the body. Notorious characters also were frequently buried where cross-roads met. This was done, probably, not with a feeling of indignity, but in a spirit of charity; that, being excluded from the holy rites of Christian burial, they, by being buried at cross-

roads, might be laid to rest in spots which were next in sanctity to ground actually consecrated.

In Hone's *Every-Day Book* reference is made to a fatal duel, in 1803, between two military officers who quarrelled and fought on Primrose Hill (London) because their dogs had quarrelled in Hyde Park. Moralizing on the fatal event, the writer concludes his reflections thus: "The humble suicide is buried with ignominy in a cross-road, and the finger-post marks his grave for public scorn. The *proud* duellist reposes in a Christian grave beneath marble, proud and daring as himself." The grave scene in Shakespeare's *Hamlet* has a reference to the distinction made between a suicide in humble circumstances and one of wealth or position. The clowns who are preparing Ophelia's grave say:

SECOND CLOWN: But is this law?

FIRST CLOWN: Ah, marry, is't; crowner's quest law.

SECOND CLOWN: Will you ha' the truth on't. If this had not been a *gentlewoman*, she should have been buried out o' Christian burial.

FIRST CLOWN: Why, there thou say'st; and the more pity that *great-folk* should have countenance in this world to *drown* or *hang* themselves more than their even Christian (*i. e.*, than their equal fellow-Christians).

The Parish Register of West Hallam, in Derbyshire, supplies an instance of burial at cross-roads. The entry runs thus: "1698, Katharine, the wife of Tho. Smith, als Cutler, was found, '*felo de se*' by ye Coroner's inquest, and interred in ye *cross-ways*, near ye wind-mill, on ye same day." At Newton Moor, in Lancashire, there is a gravestone to an inn-keeper named James Hill, of Droylsden, who committed suicide in 1774, through jealousy. The epitaph reads:

"Unhappy Hill, with anxious Cares oppress'd,
Rashly presumed to find Death his Rest.
With this vague Hope in Lonesome Wood did he
Strangle himself, as Jury did agree;
For which Christian burial he's denied,
And is consign'd to lie at this wayside."

In 1811, much excitement was created in London by the perpetration of certain murders committed by an Irishman named John Williams. He was arrested, and during his incarceration in Coldbathfields committed suicide. He was buried in Cannon Street, and a stake driven through his body. There is also record of an interment at "Cross-roads" in London so late even as 1823. One Griffiths who had committed suicide, was buried at the cross-roads formed by the junction of Eaton Street, Grosvenor Place, and King's Road. The burial was performed at dead of night and witnessed by a crowd of people. But in this case a stake was not driven through the corpse. The same year the barbarity of such burials was forced upon Parliament, and on July 8, 1823, the Royal Assent was given to an Act "to alter and amend the Law relating to the interment of the remains of any person found *felo de se*." This was followed, in 1882, by a bill introduced into the House of Commons by the two members for Tiverton, "to amend the Law relating to the interment of any person found *felo de se*." The result of this measure was to repeal the enactments requiring hurried burial without religious rites, and to sanction the interment "in any of the ways prescribed or authorized by the Burial Laws Amendment Act of 1880."

PRACTICE OF WRAPPING DEAD IN LINEN.

The custom, which still prevails, of using swansdown for lining coffins, and of sewing up a corpse in flannel, originated (doubtless) in the Acts passed in Charles II's reign, which required "Burials in Woollen." The purpose was to prevent money going out of the kingdom by the buying and importation of linen from beyond the seas, and to encourage the woollen and paper manufactories at home. The Act directed that no person should "be buried in any shirt, or sheet, other than should be made of woollen only." It even prohibited the use of linen for quilling round the inside of the coffin and for the ligature round the feet of the corpse: both were to be of woollens, but a custom which was older than Christianity was not to be lightly set aside. The practice of wrapping the dead in linen is of great antiquity: it is not surprising to learn, therefore, that the Act was often ignored. The amending statute, passed shortly after, required that at every

funeral an affidavit was to be handed to the officiating priest, declaring that the full requirements of the law had been duly observed. A penalty of £5 was inflicted for a violation of this Act; half the fine went to the informer, and the other half to the poor of the parish. The fines were seldom enforced, for reliable information was not easily obtained, and could only (as a rule) be given by the parties most interested in concealing the transgression. But as people who were in a position to pay the fine frequently preferred to bury their dead in linen, a servant of the household, or someone else whom the family desired to benefit by the fine, usually laid the information. Records of these fines exist, —*e. g.*, at Gayton, in Northamptonshire: "1708. Mrs. Dorothy Bellingham was buried April 5, in *Linnen*, and the forfeiture of the Act paid 50 shillings to ye informer and 50 shillings to ye poor of the parishe."

Pope, the poet, wrote the following lines on the burial of Mrs. Oldfield, the actress, with reference to this custom:—

"Odious! in woollen! 'twould a saint provoke,"

(Were the last words that poor Narcissa spoke);

"No, let a charming chintz and Brussels lace

Wrap my cold limbs, and shade my lifeless face."

While the Act was in operation, the law was sometimes evaded by covering the corpse with hay, or flowers, notification of which is met with sometimes in the parish register. But the Act provided that persons dying of the plague might be buried without incurring any penalty, even if linen were used. The Act forbidding burial in anything but woollen was repealed in 1814 (George III's reign), but long before that period it had become practically a dead letter.

Sometimes after the name in the parish register are added the words: "Not worth £600." This refers to the Act of William III, in 1694, which required that all persons baptized, married, or buried, having an estate of that value, should pay a tax of £1. The money was needed for carrying on the war with France, and the act remained in force for five years.

An old English practice was to put an hour-glass in the coffin, as a symbol that as regards the deceased the sands of time had

run out. Some antiquaries think that small hour-glasses were, like rosemary, anciently given at funerals, and by the deceased's friends either placed within the coffin or thrown into the grave.

Not only has salt been used to preserve a body—as in the case of Henry I, who (having died in Normandy) was cut and gashed, sprinkled with salt, wrapped in a bull's hide, and borne to Reading Abbey, to be buried—but likewise salt was placed on the corpse as an emblem of eternity. Generally a little salt was placed on a pewter plate, and the plate laid upon the corpse. In Scotland the practice was to place both "salt" and "earth," separate and unmixed, upon the corpse,—the salt being emblematic of the immortality of the spirit, and the earth symbolizing the corruptibility of the body.

Aubrey, in his *Remains of Gentilisme and Judaisme*, refers to a curious custom, now obsolete, namely, the very repulsive practice of "sin-eating" at funerals. When the corpse was brought out of the house and placed upon the bier, a loaf of bread was brought out, and delivered to the "sin-eater" over the corpse; and a *mazer-bowl* of maple, full of beer, which he was to drink up; also sixpence in money; in consideration whereof the "sin-eater" took upon himself all the sins of the defunct, and freed him (or her) from walking after his (or her) death.

The ancient custom in Russia is to give the deceased two documents, which are placed in the coffin: (1) the confession of his (or her) sins; (2) the absolution of his (or her) sins, signed by the priest.

Another ancient English custom which had a legal origin—as its purpose was to exculpate the heir (and all others entitled to the deceased's possessions) from the suspicion of having used violence—was the "arvel-dinner," held on the day of interment, when the corpse was exposed to view; and to which the relations and friends were invited, so that having inspected the body they could vouch that the death was from natural causes, and not the result of "foul means" on the part of any of the heirs or heiresses.

A pretty custom which long prevailed, and continued down to even modern times, was that of placing garlands on the coffin of young unmarried women of unblemished character. The funeral garlands for chaste virgins were made sometimes of metal, but

more often of natural flowers or evergreens, and generally had a white glove in the centre, on which was incised the name (or initials) and age of the deceased. This garland was sometimes laid upon—sometimes carried before—the coffin during its progress to the grave; afterward it was (frequently) hung up in the church. In the primitive Church the usual practice was to place a *corona* of flowers on the head of deceased virgins.

It was customary too, especially in Scotland, for the nearest relatives of the deceased themselves to lower the body into the grave, and to wait by its side to see the grave properly filled up. This was both a nice and necessary precaution in times when body-snatching and grave-rifling—the *former*, to sell the bodies to doctors; the *latter*, to steal any rings and jewels still worn by the corpse—were so universally practised.

Let me conclude with a very beautiful epitaph to a virgin, named Sarai Grime, who died in 1639, at Ashby Canons, in Northamptonshire:—

“ A Virgin’s death, we say, her marriage is,
Spectators view a pregnant prooffe in this;
Her suitor is Christ, to Him her troth she plights,
Being both agreed, then to the Nuptial Rites.
Virtue is her ’tire, Prudence her wedding-ring,
Angels (the Bridemen) lead her to the King,
Her royal Bridegroom in the Heavenly quire,
Her joynewtne’s Bliss, what more could she desire?
No wonder Hence so soon she sped away,
Her Husband called, she must not make delay:
Not dead, but married she, her progeny
The stem of Grace, that lives Eternally.”

JOHN R. FRYAR.

Ramsgate, England.

CATHOLIC SINGERS IN PROTESTANT CHURCHES.

Qu. Now that the DOLPHIN is urging forward the correct interpretation of the Pope’s *Motu proprio* on Chant and the music reform, our city pastors are threatening to get the bishops into trouble by referring the indignant lady soloists hitherto in possession of the lofty organ

domain, to the episcopal parlors for adjudication of their grievances. It is needless to say that explanations are out of the question, but soothing is not, and a bishop who knows his business will not fan the flame of female resentment.

But there is a serious aspect to this question. Some of our singers who have been doing their duty, and have justly earned a salary, are being deprived of a living by being dismissed from the Catholic choir. Some of these could readily find the needed material compensation and more in accepting positions as singers in non-Catholic, that is, Protestant or Jewish churches. In a few cases no other way of earning a decent livelihood would seem to be open to such women, who for the rest are good and believing Catholics. Is there any interpretation of the prohibition of *communicatio in sacris* which gives these really worthy women a chance for their living? It seems to me that Protestant religious service is in large measure nothing more than a sacred concert, and no theologian would object to our Catholic lovers of music attending sacred concerts in which Protestants take a leading part, since we live in constant intercourse with such; and Catholic charity owes them undoubtedly a certain amount of respect for holding their views on religious matters in good faith, though perhaps not in a very serious way. Are we not too severe in these matters? I felt as if it were so when not long ago a lady said to me, "Priests don't realize our position; they need not look for a living, and so it is easy for them to make laws."

Resp. We have already had occasion to express an opinion on the above subject before the present supposed urgency arose by which ladies who have been singing professionally in Catholic choirs are thrown out of positions. The question is not whether we make hard laws, but whether the laws which God made may be explained away by our circumstances and needs. Necessity dispenses from the law, but not every inconvenience or hardship implies a necessity, and no inconvenience or hardship could sanction an act of disobedience implying sin. The priests in France who are deprived of their salary and in some cases of a decent support or living might do many things unbecoming their sacred calling, but they could not lawfully go into Protestant or Jewish houses of worship and take part in the same under plea of earning a living.

Whilst as Catholics we are not forbidden honorably to assist Protestants, Jews, or pagans, when they stand in need of our service, nor to earn our daily bread by serving them in honest employment, the positive divine law forbids all conscious and direct participation in heretical worship. We participate by playing the organ or singing in the religious service of those who deny the revealed truth of Christ as manifested through its only legitimate channel, the Catholic Church. In the case of most sects the very term "Protestant," accepted by them as their religious party-name, is an unconscious admission of their denial of the Catholic teaching as emanating from God. Individual Protestants may not realize this fact; they may be, as they say, "in good faith;" nevertheless they have attached themselves to a wrong or defective system of interpreting the truth in which God commands us to worship Him. Catholics who are supposed to know and realize the fact that they are in possession of the true faith, cannot consent under any pretext to participate in such false worship without denying implicitly the faith which they are pledged to maintain uncorrupted at the risk of their lives.

What is said here of Protestants is true of Jews and of all other sects separated from the one true Church which, like an open book, is accessible to all who will approach and examine her teaching without malice or prejudice.

What the Catholic believes on this subject to-day is precisely the same as that which the early Christians believed when they shed their blood as martyrs rather than worship in the pagan faith; or which the Jews believed before the coming of Christ, as is witnessed by Eleazar and the Maccabees, who preferred to suffer torture and death rather than participate in a religious worship which they knew to be false, although there may have been men who belonged to it in good faith.

It must not be forgotten, however, that playing or singing in churches or houses which are used for Protestant worship is not quite the same as playing or singing at Protestant worship.

Nor is every gathering of non-Catholics for purposes of moral culture, on Sundays, a religious worship in the sense that it excludes or opposes the Catholic teaching of Christ's Church.

PAEDAGOGICA.

NORMAL TRAINING FOR TEACHERS IN CATHOLIC SCHOOLS.

There are in this country approximately a million and a quarter children attending some eight thousand Catholic educational institutions which we support at an annual cost of about \$25,000,000. There is an army of men and women devoting their lives to the work of teaching in these schools which no amount of money could secure. These schools do not exist primarily for the imparting of secular education. Were this their only function we might well leave the work to be paid for out of the public treasury. While our schools must teach the secular branches as well as they are taught in State institutions, nevertheless, the reason for which our schools exist must be sought in the formation of Christian character and in the developing of children for the kingdom of God. Our teachers, therefore, need training not only in the basis of intellectual life but also in the developing of will, in the cultivation of the emotions, and in the establishing of right ideals of Christian conduct. If the training supplied by the State schools is not sufficient for our children, is not the training supplied by the State Normal Schools likely to prove inadequate for the teachers in our Catholic schools? Shall we not leave ourselves open to the reproach that "the children of this world are wiser in their generation than the children of light," if, while providing our teachers with normal training in the secular branches, we neglect to give them systematic training in those things which pertain to the higher regions of the child's life?

THE TEACHERS' INSTITUTE AT LOS ANGELES.

The teachers of all the Catholic schools, academies, and colleges of the diocese of Monterey and Los Angeles held their second annual institute in Santa Monica, California, August 7th to 19th. Bishop Conaty attended all the sessions and gave a very interesting series of lectures which were attended by a number of public school teachers as well as by the teaching force of the Catholic schools. Dr. Maguire's series of lectures on Latin Philology proved as interesting to all the teachers of the institute as to those who were specially engaged in the teaching of Latin.

Dr. Shields gave a series of lectures on the Psychology of Education, following up and reënforcing his work in the institute of last year. Miss Bley, Superintendent of Music in the schools of Los Angeles, gave a series of lectures on the teaching of music in the various grades. Miss Josephine Locke, who formerly had charge of the art work in the Chicago schools, lectured to the institute on the Campanile of Giotto. The interest and enthusiasm of the teachers grew steadily throughout the institute. A three weeks' institute is projected for next year.

THE EDUCATIONAL SITUATION IN CHICAGO.

A new element of interest has been added to the public school situation in Chicago. During the past few years the Chicago Teachers' Federation has attracted the attention of educators throughout the United States by the share it has taken in securing municipal reform. This organization, under the leadership of Margaret Haley and Catherine Goggin, unaided by the municipal authorities, has compelled a number of public service corporations to pay taxes on their franchises and capital stock; they thus caused a million dollars to be paid into the public treasury at a time when the schools and other branches of the public service were crippled for lack of revenue. Three years ago the Teachers' Federation affiliated with the Chicago Federation of Labor and through this move helped in no small degree to bring about the present experiment in municipal ownership. The Teachers' Federation is credited by the educational journals and the Chicago papers with having secured the appointment to the Chicago School Board of Miss Jane Addams, head of the Hull House Settlement, Mr. Emil Ritter, Secretary of the Referendum League, Dr. Cornelia B. De Bey, a prominent educator and philanthropist, Mrs. Emmons Blaine, who built and endowed the Francis Parker School of Education, Mr. John C. Harding, of the Federation of Labor, and Mr. Modie J. Spiegel, who took such a prominent part in adjusting the recent labor troubles in Chicago. These appointees bring into the Chicago School Board many social forces which may be expected to profoundly modify the policy and management of the Chicago schools. They are likely to reverse the centralizing tendency which had removed the schools so far from

parental control. It is not unreasonable to expect from the present situation that the parents and the teachers will be brought into closer touch and into more helpful coöperation in the development of the children. The personality of the teacher is likely to be freed, to some small extent at least, from the control of the machine. The appointment of Mrs. Ella Flagg Young to the principalship of the Chicago Normal School introduces into the situation another very hopeful element.

EDUCATION IN RUSSIA.

Some statistics of the Russian census for 1897, which were published for the first time last June, reveal the following facts: the total population of Russia at that date was 126,586,525, of which 99,070,436, or 78.9 per cent., could neither read nor write; 26,569,585, or 21.1 per cent., were able to read and write. The student population in 1897 was 104,321 in the universities and other higher institutions of learning; 99,948 in the special middle schools; 1,072,977 in the common middle schools, and 77,441 in the military schools.

EDUCATION IN JAPAN.

Japan has a population of about 50,000,000. According to her official *White Book* of last year she has a school population of 5,084,099 children, taught in 27,138 public schools, by 108,360 teachers. Of all her children of school age 29 per cent. attended the public schools in 1873; 51 per cent. in 1883; 59 per cent. in 1893; 93.23 per cent. in 1903. A very rapid increase in attendance occurred after the Chinese war. Among the children attending school in 1873 there were 40 boys to 15 girls; at present there is only 7 per cent. difference in the attendance of the sexes. The attendance at the various industrial and commercial schools in 1901 was 36,000 pupils; in 1902 it was 95,000 pupils. In this latter year there were 97,000 pupils in attendance at the intermediate schools. At the last commencement exercises in the University for women 86 graduates received the academy diploma; 132 received the university diploma, 73 of whom had studied housekeeping, 45 national literature, and the studies of 14 were under the English faculty. This university was founded for the purpose of educating women to be good wives and mothers.

The Japanese system of education shows the wisdom of the empire in its new method of imitating the West. True to its policy of "adopting, adapting, and becoming adept," it has adopted the American and German systems of education for its public schools; it has adopted the English naval system of architecture for its ships; it has adopted the German and French systems of military training. There are in Japan two universities which compare favorably in spirit and government with Cambridge and Oxford. They embody some of the best features of the two great English universities and they are animated by the scientific spirit and employ the methods of the great German universities. In the common schools of Japan is to be found all that is best in the American public-school system. The commercial and practical methods that characterize the American system of education are to be found there side by side with the industrial and industrial art and technical features of the schools of the German empire. The success achieved along these lines is indicative of the highly developed intelligence of the people. The children in the Japanese schools are compelled to learn not only their own language but also the language of the Chinese empire, that means so much in the development that is now taking place in the Orient, and the English language, which has in recent years become the undisputed language of commerce throughout the East.

AGRICULTURAL SCHOOLS IN FRANCE.

There are eighty-six Agricultural Schools in France; some of these are public and some private. They give instruction in agriculture, paying particular attention to scientific methods, to intensive farming, to the care of cattle, and to the planting of trees and vines. Many of these schools devote a great deal of time and attention to the dissemination of useful knowledge among the rural populations that are not able to attend the schools. Eleven of these schools are national and superior schools; five schools give free instruction in agriculture; there are sixteen agricultural schools and stations; twelve schools of practical agriculture; twenty-six agronomic schools and stations; sixteen miscellaneous special schools, and sixteen miscellaneous schools.

EDUCATIONAL BREVITIES.

The educational process should result in the proper adjustment of the individual to his environment rather than in the accumulation of a definite body of knowledge. This thought should lead us into an understanding of the present urgent need of a readjustment in our educational methods.

The advent of steam and electricity has led to a reorganization of industry in which the home has ceased to be the unit. The far-reaching consequences of this change call for the careful consideration of sociologists and educators.

Formerly the end of education was to secure the permanent adjustment of the individual to comparatively static social and economic conditions. These conditions are changing so rapidly at present that the aim of education should be to develop in the pupil a power of ready adaptation to any conditions that may arise rather than a permanent adjustment to any given set of conditions.

An oak tree growing in the midst of a grove, sending up its shaft a hundred feet before spreading out its branches for the benediction of the sun, is a joy to look upon; but when the grove is removed, its gaunt stem fills the eye with pain, for we realize that it will snap in two in the first storm. The education which fitted a boy, on leaving school, to continue his existence in his ancestral village, where his conduct was largely determined by local custom and family tradition, is the worst possible equipment for a successful struggle with the environment which he must enter when he leaves the protection of home to seek employment and to do battle alone with the storms of temptation and passion.

The child inherits far more of the tendency to conform his actions to the conduct of those around him than he does initiative and the robust strength of character, which will enable him to govern his conduct in accordance with his personal convictions, and there never was a time in the history of our civilization when he could so ill afford to sacrifice strength to docility.

It is the accepted belief of Catholics that each human soul is an immediate creation of God. It seems reasonable, therefore, to

look to the physical side of life for the source of all hereditary tendencies. The body of inherited tendencies is the result of race experience. It constitutes one of the chief differences between the children of civilized races and the children of savage races, and it must be reckoned with at every step in the educational process.

Action is the natural termination of sensation and feeling. No thought is ever completely ours until it is expressed. "Not every one that sayeth 'Lord, Lord,' shall enter into the kingdom of heaven, but those who do the will of My Father." Through the exercise of our cognitive faculties we obtain light in which to govern our conduct, but strength comes of doing. An education which develops the cognitive side of the child's life and neglects the conative side produces a weakling. It will avail the child but little to know the right if he lacks the strength to do it.

THOMAS EDWARD SHIELDS.

Catholic University of America.

A VALUABLE CATECHETICAL EXHIBIT.

During the last week of August there was held in the Catholic Boys' High School of Philadelphia an exhibit of appliances in use in the parish schools for the teaching of Christian Doctrine and Bible History. The religious communities of the diocese sent specimens of charts, maps, etc., and thus was gathered a most interesting and suggestive collection that showed the great possibilities of objective teaching in which there is a correlation with religious instruction of language, geography, history, drawing, and painting.

Entering the exhibit room, the visitor saw charts of Church History and illustrations of the Gospels for all the Sundays of the year. On the right was displayed a series of charts covering the entire exposition of Christian Doctrine, Morals, and Worship, so epitomized and classified as to take hold on a pupil's memory. There were charts of the Sacraments, pastel paintings of the Days of Creation, of the life of Moses, of Ancient Jerusalem, illustrations of the Liturgy, of Symbolism, of the Books of the Bible, of Jewish National History, etc. By the simple use of sand, events of Sacred History were represented, the Wanderings of the Israelites in the Desert, the Holy Land, the Lake of Genesareth, the Ser-

mon on the Mount, the Steps of the Sacred Passion, Calvary, and the Tomb in the Garden. "Rapid Sketching for Class Illustrations" was shown by eighteen "Chalk Talks." There were small lay figures of a priest clad in the sacred vestments; cases of the vestments themselves, such as can be handled and explained by the class under tuition, charts of the vestments, models of the sacred vessels and objects used in the administration of the Sacraments, a miniature table prepared for the administration of the last Rites, objects used in inculcating or explaining pious practices, reproductions of the Jewish Temple, its furniture, the garments of the High Priest and the Last Supper.

The value of many of the appliances was enhanced because of their simplicity and the ease and economy with which a zealous teacher could provide them. It is surprising that our Catholic teachers have not done more of this visualizing and making tangible Christian doctrine. The Church, acting according to the soundest pedagogy, has ever employed the concrete for the teaching of Christian truths. Witness her use of architecture, painting, and sculpture. Often the non-Catholic educator would have us believe that the application of this great principle of education is of recent origin, but for generations the Church has made her churches and her ceremonies ever present means of education for all classes of her children.

COLLEGE ATHLETICS.

"Our difficulty [in amateur sports] is with the really more offensive and certainly more complex covert professionalism superinduced by the frenzy to win that possesses colleges, clubs, and individuals of high and low degree equally. The ailment manifests itself in various ways: recruiting 'star' athletes from preparatory schools and other colleges and clubs through promises of help in college, by 'eating clubs,' or score-card graft privileges, or other similar schemes which bring the boy board and keep, and sometimes money; permitting undergraduates to play on summer resort hotel or town baseball nines for their board and lodging; permitting men in athletic clubs to compete unchallenged who, because of their athletic prowess and because the club wanted them, have been given clerkships in the business house of an enthusiastic member, at salaries which they do not

and are not expected to earn outside the athletic field. In this wholesale form the ailment finds expression in college football candidates being herded in practice squads to some resort, public or private, and there given board and keep for several weeks before college term opens, in the endeavor to get the advantage of more training and preparation over a rival college with whom match games are to follow during the college term.

“University faculties, athletic chairmen, alumni committees, sound the cymbals loudly in a salvation army walk-around for undefiled sport, but let the test come and watch them scatter to cover. They say they want ‘reform.’ They lie. If they really wanted it, they would have it. They do not really want it unless it brings them immediate material returns; unless there is no hurt coming to their winning prospects.”—GASPAR WHITNEY, *Outing*, September, 1905.

Such is the strong, indignant comment of Mr. Gaspar Whitney on the present state of athletics in our educational institutions. For years Mr. Whitney has pleaded for pure, clean, honest athletics. He has not been always impartially severe in his criticism of colleges and universities, but on the whole his motives and his views have the approval of the conservative judgment of the country.

Hard, fast rules are made, but no one seems to take them seriously. “Win out,” is the cry;—“Win by fair means if possible, but win any way.”

The picture of college athletics is not pleasant to look upon, especially when one studies the details.

Our Catholic colleges unfortunately are in the same category with non-Catholic colleges, though it is but just to say that they do not stand on the house tops shouting to the world how pure and clean are their athletic methods, and how questionable are those of their neighbors, at the same time using every possible means to draw to themselves promising athletes who are susceptible to inducements.

Public opinion may eventually end the hypocrisy, deceit, the recriminations, and the dishonesty that disgrace manly sports, but Mr. Whitney’s stirring indictment indicates that reform is yet far away.

MEMORIAL TO SISTER MARY OF ST. PHILIP.

The London *Tablet*, September 2d, announces a proposed memorial to the late Sister Mary of St. Philip, of Mount Pleasant, Liverpool. Americans who were fortunate enough to meet this remarkable woman are not surprised that steps are being taken to mark in a permanent manner the place which she will occupy in the history of Catholic education in England. Strong, resourceful, and ready to meet new conditions, her splendid executive ability made effective her progressive educational ideas. Her influence radiated throughout the Kingdom. The lay teachers trained at Mount Pleasant are recognized as among the most efficient in the English schools.

Those who have seen Mount Pleasant appreciate the fitness and truthfulness of what Professor Sadler says in his report on Secondary Education in Liverpool: "There is, so far as I am aware, no educational institution in England exactly comparable to that which by the patience and foresight of the Sister Superior has been gradually built up at Mount Pleasant."

THE CONSTITUTIONAL RIGHTS OF CATHOLIC CITIZENS.

It is interesting to note the peculiar attitude assumed by non-Catholics whenever Catholics exercise their unquestionable right of protesting against insult or injustice. A well-known lady a short while ago insulted, needlessly, the Catholic body of America by the use of the term "Romanist." A priest of Brooklyn reproved her for the display of bad taste. The New York *Herald* took up the matter and read Catholics a lecture for presuming to make a protest under the circumstances, practically telling them their complaint was unwarranted. It reiterated the opprobrious term and then warned Catholic priests to be more discreet or they would be held responsible for the alignment of Catholics and Protestants into warring bodies.

Another instance was when Father Thornton, the Superintendent of the Parish Schools in New York, called attention, in the New York *Sun*, to the work the Catholic Church was doing for education:

"The Board of Education cannot realize this year the promise of the present administration of the city to give every boy and girl of

school age in New York City a seat in the public schools for a full day's school. Tens of thousands of children are forced to accept a half day's schooling because of the lack of room. It is easy to picture the crippled condition of the Board of Education if it were confronted by our 80,000 children demanding room and education in the already overcrowded public schools of to-day."

This clear, dispassionate statement forms a strong argument for the recognition by the State of Catholic schools, more especially when it is remembered that every child in a Catholic school has the same constitutional right to a free education by the State as the children in the public schools. Yet the State refuses positively to coöperate with the Church that, through her schools, relieves the State of the care of 80,000 children in one city, and thereby makes room for 80,000 children who are not Catholics.

A correspondent of the *Sun*, in the spirit of the New York *Herald*, warns Catholics to keep quiet on the school question or certain disastrous consequences will follow. Not only will the State not help the Catholic school, but she will tax the Catholic church buildings, etc.

This open threat of punishment harmonized with the sentiments of another *Sun* correspondent who angrily inquired by what right Catholics discussed the public school question. Such zealots evidently forget the undeniable right of any citizen to condemn, or approve, or disapprove, or criticize, or even, if he wishes, to bring about by lawful means the destruction of any institution that is the creation of the State and supported by taxation levied upon all citizens.

One is reminded by these incidents of the policy of the Pharaohs of old. When the unfortunate Jews, almost crushed by their burdens, appealed for relief, the heartless, cruel answer was the imposition of heavier burdens. It seems, indeed, that some believers in Pharaoh's methods might be found in this great country.

RELIGION IN EDUCATION.

"The Brooklyn branch of the Women's Christian Temperance Union is working for the enactment of a curfew law. Their pronouncement on the subject says:

"We recognize the horrible fact that child criminals and their appalling crimes are on the increase in this and neighboring cities, revealing much degeneracy. We believe that the street, with its crowds of idle boys and girls, its schools of vice and crime, as personified by the brilliant saloon; immoral literature so freely distributed, and a sensuous drama, as represented on the numerous billboards all over the city, are the cause of much of this depravity.

We therefore resolve to cultivate a public sentiment for the suppression of these evils, and urge upon the parents and authorities the imperative call and need for reform, and, as a great means to this end, we will labor continually for the enactment of a curfew law."—Philadelphia *Public Ledger*, September 23, 1905.

"Clergymen in many of the pulpits of Brooklyn have spoken of the agitation for the better protection of the morals of children, and have urged the need of a reform in the general system of parental control and discipline. It is suggested that a Sunday be set aside for a preachment upon this subject in all the churches, and it is meeting with general approval."—Philadelphia *Public Ledger*, August 29, 1905.

The fruit is ripening; the character of the growth is alarming; many are the causes named, and countless the remedies.

Antagonism to the Catholic Church, fear of her influence, an unwillingness to understand her principles of education and her motives, keep people otherwise right-thinking and earnest from seeing the only sound basis on which education can rest,—religion.

Evidently greater evils must come before the non-Catholic portion of the American people will learn the lesson that only disaster can result to the individual and the nation, where God is relegated to a secondary place in any system of education.

OUR CHOIR BOYS.

The Rev. Dr. Henry, Rector of the Catholic High School, Philadelphia, in a recent address at the Philadelphia Diocesan Conference, spoke at length on the subject of "Choir Boys." We quote the following:

"The Papal Instruction says 'that singers in the church have a real liturgical office, and that therefore women, as being incapable of

exercising such office, can not be admitted to form part of the choir, or of the musical chapel. Whenever, then, it is desired to employ the high voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church.'

'This prescription not only implies, but directly suggests, 'Choir Boys.' But the questions immediately precipitated by this will be somewhat as follows :—

'I. How shall we obtain the services of boys ?

'II. Who can train them properly ?

'III. What means will secure their attendance at rehearsals and at the Church services and maintain discipline amongst them while there ?

'The answer to the first question is simple enough. Our parish schools will provide the boys ; while such parishes as may not possess schools, will merely encounter a difficulty similar to that which our separate brethren have so successfully met both here and in England in the establishment of their excellent boy choirs. . . .

'The really major difficulty, however, is in the training of the boys. There are very few musicians, and, indeed, very few voice trainers, who understand the peculiar task implied in the training of boys' voices. Here we must take a lesson from our Protestant neighbors, who in this matter have merely continued a pre-Reformation art and practice which unfortunately we have lost. We must revive it ; and the question now is, How shall we do it ?

'Here I venture a suggestion which seems to me quite practicable, namely, that we should frankly admit our difficulty, employ the services of some one, Catholic or Protestant, who is competent in this special field of voice training and hand over to him the whole supervision of the training of our boys' voices. If the parishes employ such an instructor individually, the cost will be very great ; but if they combine to employ his whole time, it would be very easy to construct a schedule of supervision of all the schools which would make it possible for him to visit all the schools in any one neighborhood on one day of the week, the parishes in another section of the diocese on another day, etc., with obvious saving of time and effort, and with a corresponding diminution of cost to each school.

'Such a supervisor would first of all instruct the teachers in the schools in the elements of the work they should be expected to carry on, and would then, in visits to the schools, give object-lessons and correct false methods.

“A generation would not have covered one-fifth of its natural course of time, when the difficulties arising, not merely from the exclusion of women from the choir, but from all the prescriptions of the *Motu proprio*, would thus have been easily solved.

“The parish schools constitute the key of the situation. They furnish us with the material in really superfluous abundance ; they have this material ready for us at any time we may choose to select for moulding it into shape.

“Discipline is part of the air of the school, and will need scarcely any looking after. The rehearsals are a part of the school curriculum, and the whole elaborate system of rewards and fines to which Protestant churches must resort in order to secure attendance and attention, is for us superfluous. The children are all of one faith and, so to speak, of one family. An intelligence of the spirit of the liturgical year, so important an acquisition for a successful rendering of Church music, is already partly their possession ; and where it is not, will become such by the very practice of the rehearsals and the explanations, then given, of the meaning of the texts to be sung.”

THE TEACHERS OF THE LOWER GRADES.

The persistency of the very common practice of placing young inexperienced teachers in the lower grades is inexplicable. The starting of a young child on the road of knowledge calls for tact, judgment, skill, and knowledge of child nature. The lower classes are usually crowded beyond reason, and demand not only teaching ability, but also executive ability to regulate the sections, and see that no child is neglected ; yet these classes are the field of action for the untried—and sometimes poorly trained—teachers. The least that should be done is to assign these young teachers to the tutelage of the best teachers that the religious community possesses. The apprenticeship will be some preparation for the independent class-room work afterwards.

Criticisms and Notes.

PROBLEMS OF PHILOSOPHY, OR PRINCIPLES OF EPISTEMOLOGY AND METAPHYSICS. By James Hervey Hyslop, Ph.D., LL.D.
New York and London: The Macmillan Company. 1905. Pp. xiv—661.

A work on philosophy by an author who until recently has been an eminent professor in one of the foremost American universities can hardly fail to be of interest to the readers of these pages,—to those at least whose occupation or inclination follows kindred lines. Aside from this extrinsic stimulus, the author's authority, the inherent attractiveness of the problems discussed should claim for the work more than a passing attention. What are those problems? Not the ephemeral queries of to-day and yesterday, but the deepest things that have engrossed thoughtful minds of all times and climes—Greek and barbarian—the problems of the ultimate “what” and “why” and “whence” of the real as well as the ideal. The book before us arranges them in the following graphic scheme:

PROBLEMS:	{	RATIO ESSENDI.	MATERIAL CAUSE. CONSTITUTION. NATURE.		
		RATIO FIENDI.	EFFICIENT CAUSE. PRODUCER. AGENT.		
		RATIO AGENDI.	FINAL CAUSE.	PURPOSE.	END.
		RATIO COGNOSCENDI.	LOGICAL CAUSE.	EVIDENCE.	REASON

Obviously these subjects fall easily under the two headings indicated in the title of the book. The problem of knowledge, the criteria of truth, and the perception of time and the external world may be called epistemological, while materialism, spiritualism, and the divine existence are certainly metaphysical. Old indeed yet perennially new these problems deserve to receive whatever light the accumulated searching of the ages can throw upon them. But, as the author rightly judges, “it is the duty of philosophers to discuss their problems directly and not merely the history and evolutions of systems” (vii); and so his work is throughout as much critical as it is expository. The problems themselves, and especially their historico-critical discussion, are too complex to warrant their consideration in this place. Suffice it to indicate the author's attitude in their regard. Some might characterize his view-point as “realistic,” others as “idealistic.” Against both appellations he protests, however, and the

protest occasions the following expression of opinion respecting realism and idealism, as philosophical interpretations. "Both doctrines are good enough," he says, "for a certain kind of logic-chopping, when we have once learned the abstractions that they embody; but they never serve to make intelligible the rich content of life to any who has not experienced it in all its exuberance and fascinating wealth. They are rather mere devices for saving inexperienced minds from the trouble of thinking. Inspiration and education cannot be produced by dialectic variations upon refined abstractions like these. The full measure of experience and contact with facts are the only resource for obtaining what philosophy, without any due sense of humor, has allowed to petrify into these mere fossils of truth. Skeletons may be testimony to the existence of life that once was, and only the genius of men like Agassiz or Cuvier can reproduce from such relics even an outline of the tissues and functions that played their drama there in the past; and in the same way it will require genius in literature to discover any evidence of former life in philosophic theories like idealism and realism. These are only names for dead issues, if they are made any more comprehensive than the necessity, one of them, for inoculating dogmatism with a healthy scepticism when this dogmatism attaches itself to realism, and the other, for tempering scepticism with a healthy faith in human faculty when it is tempted by extravagances in the field of idealism. But even to do this they must be in master hands. They will not effect it by any process of parrotting philosophic phraseology, but only by living through all their details the facts which happen to get a concentrated form in these terms" (p. 581).

This frank repudiation of the pet modern shibboleths commends itself no less to the common sense of the plain man than to the culture of the philosopher. No less noteworthy is the following exhibition of sincerity: "The nauseating habit of assuming that one must make his peace with the complacent dogmatism of Kanto-Hegelian idealism by protesting that he appreciates it, when in fact he either does not understand it or must perforce attack it as an evidence of mental virility, is a spectacle that tempts one to rebellion, if only to save philosophy from stagnation in phraseology wholly unadapted to the wants of the age" (*ibid.*).

The author recognizes and insists that it is the duty of philosophy to have some intelligible message on the great issues that underlie and pervade man's total life,—those, namely, that concern the existence

of God and the immortality of the soul. Plato and Aristotle felt this responsibility, and philosophy continued its service in the same field until the time of Kant. Now the outcome of Kant's speculation was agnosticism. Our author says: "The jargon of Kanto-Hegelianism contains no definite message but agnosticism that can be intelligible to any but the initiated" (p. 636). And, "unfortunately ever since Kant it has had no positive message for the world such as would be regarded as helpful. Having left to 'faith' the belief of what has presumptively no rational evidence for its existence; having adopted the gospel of agnosticism under the guise of an idealism which vociferously denounces a materialism that is harmless or irrelevant to the great problems of human interest as ordinarily conceived, and having cut itself loose from the 'empirical' and physical sciences in both method and results, it is wandering about in *a priori* reflections on nature that appear to have a meaning because the language in which they are couched seems to favor the religious view, while their real conceptions are concealed behind equivocations which few detect. It will not explicitly and courageously emphasize the nature and extent of agnosticism in regard to the claims of 'faith,' or better the illusory and erroneous conception of the common religious mind. It either evades them altogether and concentrates its attention upon the problem of epistemology which has a purely minor interest, unless its conclusions can be utilized to enforce the lesson of knowledge or ignorance on the religious question, or it takes refuge in a jargon that has an orthodox ring but a heterodox meaning."

The disingenuousness, concealment, and what the author but feebly exculpates from hypocrisy, that characterize so much of recent philosophy are due, he argues, to the situation in which the world's teachers find themselves. They are quite ready to speak their minds if they were conceded the freedom they need and deserve: "But democratic institutions will not grant this, and whether we call a government democratic or monarchic the extent of the suffrage makes all our Western civilizations democratic in character and influence. A democracy insists upon reducing everything to the level of the lowest class that can hold the balance of power. We usually charge socialism with this tendency, but it is probable that in every form of government socialism would soon develop into an aristocracy. But however this may be, democracy exalts the judgment and importance of the intelligent classes that may happen to possess the balance of power. The demagogue and the politician appeal to the passions of

the populace and flatter it with praise for its abilities to decide social questions until, with its acceptance of the weak journalism as a gospel, it comes to feel that it is equal to the best in the determination of political counsels. The same spirit is fostered by the large number of religious denominations with their insistence upon the right of private judgment without tolerance for that of others. Our educational institutions are organized on the basis of making concessions to this tendency, and the result is that any attempt to teach disagreeable truths to political and religious masters is resented and missionary work is impossible, unless it expresses the belief of those who are to receive the teaching. Philosophy suffers especially from this condition, because its duties bring it into more ready conflict with the naïve religious conceptions of the masses, who prefer to lead and govern rather than be instructed and guided. Philosophy has either to accommodate itself to popular opinion or to occupy itself with useless or curious and unintelligible problems" (p. 639).

Now those who are familiar with the burden and trend of philosophical speculation during the past century will not share the author's lament at the curtailment of academic freedom in this connection. To the agnosticism which, as he admits, was ushered in with a mighty show of dialectic by Kant and given so much of the pomp of natural science by Spencer, is due in a large measure the widespread weakening of conviction concerning the truths whereon right living and ultimate hope are based. That agnosticism should be the real, even though concealed, mental attitude of the professors of philosophy in our universities is certainly deplorable enough, and one may well rejoice that respect for the theistic and Christian convictions and beliefs still lingering with the masses of the people is able to restrain in some measure the academic proclamation of such so-called philosophy.

The author dedicates his work sympathetically to his "former pupils whose problems and perplexities" were the source of the reflections embodied by the book, and he hopes thus "to return with interest the thoughts that have been the fruit of many struggles to make clear the riddles that vex the unhappy path of man when he so much needs the ideals which he cannot prove but only live." It is greatly to be feared that the book will not realize this hope, that its influence will be to multiply the problems and perplexities and riddles not only of the author's former pupils but also of all who read the work, unless they are prefortified by a more thorough philosophical habit or at least deeper convictions respecting the existence of God, the spiritual and

immortal nature of the soul, and the divine origin and constitution of Christianity; for the whole burden of the author's message is adverse to the acceptance and retention of these truths. They present to him ideals that may be lived but cannot be proved,—that is, they rest on no really intellectual foundation. He says many things concerning religion, and especially Christianity, that manifest a lack of insight both into the history and the nature of the Church; as, for instance, where he asserts "that the Christian system abandoned all study of external nature," etc. (p. 181); or again, "the inner and reflective life [of the twelfth and thirteenth centuries] had lost its force and beauty, and the religious consciousness sought satisfaction in reviving the contemplation of sensuous embodiment for its ideals" (p. 407). The book abounds in statements like these.

The author, it may be expected, has no love for scholasticism. He loses few opportunities of using the corresponding noun and adjective in a disparaging connection. Perhaps, however, a fuller acquaintance with that system of thought, especially in its recent development, might have been helpful, at least negatively if not positively, in constructing the work at hand. It might have served to lessen the assurance of the statement that "there can be no question of the infinitude of space and time,"—even though the statement can claim for itself the great authority of Kant. Every elementary manual of scholastic metaphysics establishes the intrinsic impossibility of infinite space or time, just as every manual of scholastic logic cautions one against the canon formulated thus by the author: "If the premises are false and the reasoning correct, the conclusion will be false" (185). What of the following stock syllogism in *Barbara*?

The natives of Italy were Greeks:
The Athenians were natives of Italy:
The Athenians were Greek.

It may look like quibbling to call attention to a subtle detail like this, and yet the canon as just formulated involves the obvious fallacy of arguing from the consequent to the antecedent. If the antecedent is true and the sequence correct, the conclusion must be true. *Ex vero verum*. But if the consequent be false, the falsity of the antecedent is *not proved*. *Ex falso quodlibet*.

For the rest, the value of the work consists mainly in its criticism, and in this respect it can hardly fail to be suggestive and stimulating to the professor and well-informed student of philosophy.

A GRAMMAR OF PLAINSONG. In Two Parts. By the Benedictines of Stanbrook Abbey, Worcester. London: Burns & Oates, Ltd.; The Art and Book Co., Ltd.; New York, Cincinnati, Chicago: Benziger Bros. 1905. Pp. 116.

The movement looking toward a restoration of plainsong, both in its musical text and in its liturgical use, which has been signalized by the profound and unremitting studies of the Benedictines of Solesmes, received the authentic stamp of highest approval in the *Motu proprio* of Pius X on Church music, and in the clearly expressed command that not only should a restoration of this kind be made in the musical text according to the most ancient codices, but that all previous editions of the Chant should *quamprimum* cease to be used. The Pope has also recommended the more extended use of plainsong wherever possible.

Among the many perplexities necessarily precipitated by such legislation, not the least was the fact that the various text-books of plainsong, based on the now superseded Ratisbon chants, could no longer serve the purposes for which they had been compiled. On the other hand, it was perhaps inevitable that the somewhat recent science of musical palæography should have left many questions of rhythmic interpretation open to discussion, and that mutually exclusive theories concerning the practical rendition of the ancient chants should be propounded and warmly advocated by their several schools. In the midst of all this discussion, not a little of which has served to darken counsel, what practical step could be taken by diocesan authorities to introduce the long-needed reform?

His Lordship the Bishop of Birmingham solved the difficulty in an admirable fashion by his request to the Benedictines of Stanbrook Abbey, that they should compile a practical Grammar of Plainsong. One may well fancy, *a priori*, that into no better hands could such a labor be intrusted; for such a task has both a theoretical and a practical side. Stanbrook Abbey had long been noted for its zeal in matters of liturgy, as the volumes of the *Liturgical Year* of Dom Guéranger, issued in translation by the Abbey press, abundantly witness. The essential connection of plainsong with the liturgy led naturally to a close study of the question of musical palæography, and the Abbey press again furnished us with an admirable work on this subject, a work which vouches adequately for the familiarity of the Benedictine nuns with all the questions mooted on the side of plainsong theory. On the other hand, the practical side of the question

had not been neglected; and the singing of the new chants by the nuns has proved a practical demonstration of the beauty of the chants and their artistic and liturgical possibilities. A uniquely interesting testimony to the musical zeal of this famous Abbey is the long letter of Pius X to the nuns of Stanbrook, dated December 29, written wholly *propria manu*, and commending their labors in the highest terms of appreciation.

Equipped thus both theoretically and practically for the task laid upon them by the Bishop of Birmingham, the Benedictines of Stanbrook have produced a volume which, while it is beautifully printed and withal inexpensive, covers the ground assigned with sufficient fulness. As it is intended to be an introduction to the practical study of plainsong, intricate questions of archæology have been avoided as far as possible, although, very properly, the difficult but fundamental question of rhythm receives, in addition to the treatment accorded to it in Part I, a more elaborate study in Part II. This whole second Part, indeed, is wholly given up to the absorbingly interesting study of rhythm. The number of pages (32) occupied with this one theme is not relatively too large; for it would scarcely be an exaggeration to say that in plainsong the melody is of slight importance, while the rhythm is everything. Into questions of this kind, however, it is not necessary to enter here. Suffice it to point out the really eminent success achieved in the presentation of this most difficult question with equal clarity and attractiveness. But these two qualities are, indeed, the distinguishing features of the whole volume.

In the "Practical" part of the volume (Part I), after an admirably condensed exposition of the history of plainsong (Chap. I), the question of the pronunciation of Latin—so necessary a preliminary to a successful rendering of the chants—is taken up and is treated with elaborate care. Then follow the chapters on Notation, Tonality, Rhythm, Psalmody, Hymnody, Accompaniment, the Song Parts of the Mass and Vespers, the Liturgical Recitatives, the Liturgical Books; while an appendix treats of Broken Mediations of the Psalm-tones. Part II takes up the Theory of Rhythm and gives in its seven chapters a treatment of rhythmic analysis and synthesis, illustrated fully with plainsong melodies in both notations; and here, as we have already said, the difficult subject is presented not merely clearly, but attractively.

While no formal bibliography accompanies the volume, the references found throughout it to the most recent, as well as to mediæval

sources, indicate the wide reading that prefaced the composition of the work. The musical illustrations, both in chant and in modern notation, are abundant and well selected. Like the letterpress, they also are attractively printed. Altogether a very difficult work has been performed with a success that should earn the grateful appreciation alike of the scholar and of the student of the Church's song.—The work will appear shortly in German, French, and Italian.

H. T. H.

L'HISTOIRE, LE TEXTE ET LA DESTINÉE DU CONCORDAT DE 1801. Par L'Abbé Em. Sevestre. Paris: Lethielleux, Editeur. Pp. xxiv—702.

Those who desire to form an intelligent opinion of the actual complicated condition of affairs in France will be greatly assisted by the present work, wherein is collected a vast amount of information that could otherwise be gathered only at the cost of much time and labor spent in searching through public documents and miscellaneous reports. As the title indicates, the book comprises three parts. The first treats of the negotiations and the signing of the Concordat—its ratification at Rome, its publication in Paris, its publication and acceptance by the various French governments during the past century, and the criticism to which it has recently been subjected. The second part studies the text in the light of the negotiations, juridical and theological interpretations, and authoritative decisions bearing upon it, and compares it with the other concordats signed in Rome and the "organic articles." After discussing what should be the relations between the Church and State in France, in view of Catholic doctrine, the tendencies of modern societies, and the character and historical antecedents of the French nation, the third part inquires who have been the authors of the denunciation of the Concordat, and in face of recent discussions in the Chamber of Deputies—discussions which the author has very minutely studied and completely summarized—what are likely to be the consequences of the abrogation of the Concordat. Lastly, an appendix of some 200 pages comprises the principal documents, those treating of the Concordat régime in France, of the separation of the Church and State, and of the relations of the State to the Protestant and Jewish worship; besides the Concordat régime in other countries. The most recent documents are here given—the allocutions of the Holy See, extracts from M. Briant's report, the letter of the French Cardinals, Protestant and Jewish deliberations on the question of separation, and the rest.

All the problems, historical, judicial, and philosophical, bearing on the Concordat and consequently on the separation of Church and State, are thus discussed. Although the work centres on the condition of things in France, the principles involved have a universal application, and since the facts may thus be regarded as fairly typical of similar conditions occurring or likely to occur elsewhere, the book assumes a broader significance and will serve as a guide to the study of the difficult relations between Church and State generally. Besides this, the copious bibliography and annotations adapt the work still further to the student's requirements.

MANUAL OF CHURCH MUSIC. Prepared by William Joseph Finn, O.S.P., Catholic University of America; Prof. George Herbert Wells, Georgetown University, Washington, D. C.; Prof. Francis Joseph O'Brien, Choirmaster, Gesù Church, Philadelphia. With Preface by the Rev. H. T. Henry, Litt. D., Professor of Ecclesiastical Music, St. Charles Seminary, Overbrook, Pa., and Introduction by His Excellency the Apostolic Delegate to the United States. The Dolphin Press: Philadelphia, Pa. 1905. Pp. xv—150.

To those who from the outset of the recently proposed reform in Church music simply sought to gain clear information about what was to be done and how we were to begin the work in our churches, the attitude of some of our practical churchmen and seemingly authoritative interpreters of the Papal *Motu proprio* must have been greatly puzzling, if not altogether disturbing to their faith in the unity of Catholic discipline or loyalty to the ordinances of the Holy See. On the one hand there were grave men, bishops even, Jesuit Fathers, and monsignori, who held that the Pope did not mean the reform for America,—not even for Holland, small as it is. Others thought that there was more than a lack of mere chivalry in the whole proceeding, and that the Pope could never have intended the banishing of women from the liturgical choir, since that implied nothing short of an insult to their admitted qualities of voice and heart, if not a flat denial that they were human beings with souls capable of worshipping God.

Between these extreme interpretations there was any number of wise utterances scattered through newspapers and magazines; and one of our prominent music publishers comforted some of the alarmed composers who had earned for themselves and helped some of our choir singers to earn also a modest livelihood, by adapting modern opera to Catholic Sunday services,—by stating that they might go on as before, because “Catholics need not be counted with;” which

meant that they would take what was given them by the dealers and pay for it as heretofore, so long as the clergy knew little and cared little.

THE ECCLESIASTICAL REVIEW, through its *Dolphin Press*, had willingly agreed to urge the reform, and the Apostolic Delegate with his generous whole-souledness, inspired by the sacred responsibility that makes his office a means of promoting the edification of the Church in America, strengthened the purpose of that magazine by introducing the *Manual* to the clergy in words of zealous love for the decorum and glory of the sanctuary. His Introductory Letter leaves no doubt as to its meaning.

We cannot here reproduce the admirable thoughts by which both the Apostolic Delegate and Dr. Henry preface this collection of practical instruction, which every pastor and every choir director and organist, and every person interested in the liturgical services of the Church should not only read but carefully study.

At the present time no priest who claims to do his work dutifully can afford to go uninterested in the recent legislation and movement concerning the personnel of our choirs, the training of boys for singing in church, the formation, under every set of conditions, of a body of singers that will answer readily to the requirements of Catholic liturgy and of congregational singing.

The well-printed volume of the *Dolphin Press* deals with the subject of Church music in all its phases. The chapter-titles indicate the scope and treatment of the book, which is not too large to be mastered in a few readings. After briefly explaining the call for the reform and the legislation looking to this end, the reader is instructed in the method of organizing a choir,—first, the boys' section, and then the adults'. The number and proportion of voices are explained, particular attention being devoted to the disposition of the alto-voices which usually brings to the choirmaster the greatest difficulty. A separate chapter gives "General Hints for Maintaining a Choir;" another treats of the choirmaster's offices and the duties of the organist. In the second Part of the book the writer discusses the distinctive features of a Choir of Boys, the training of their voices, the practices, and the rehearsal room. The third Part is given over to an exposition of the character of Gregorian Chant, Classic Polyphony, and Modern Music.

A most important and interesting feature of the volume is the instruction regarding Congregational Singing and Modern Hymnody.

In the Appendix will be found an excellent summary of regulations for the use of the organ, the parts of the liturgy to be chanted by the priest, etc. The Index at the end of the volume makes the *Manual* a very handy book of reference.

In conjunction with the instructions contained in the above *Manual*, the Dolphin Press has also published a beautiful repertoire of approved pieces of Church music, graded, at a very low price (25 cents), which gives the reader a complete list of carefully selected compositions, Masses, Benediction hymns, and liturgical service books, so that the choirmaster and organist know exactly what to choose for different occasions and places, whether for a cathedral or a rural church.

ELEVENTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA. (September 1, 1904, to June 30, 1905.) Philadelphia: The Dolphin Press. Published by the Diocesan School Board. 1905. Pp. 130.

PARISH SCHOOL BULLETIN OF THE DIOCESE OF COLUMBUS, September, 1905. Report of Proceedings and Papers of the Third Annual Conference of Principals and Teachers of the Catholic Parish Schools of the Diocese of Columbus.

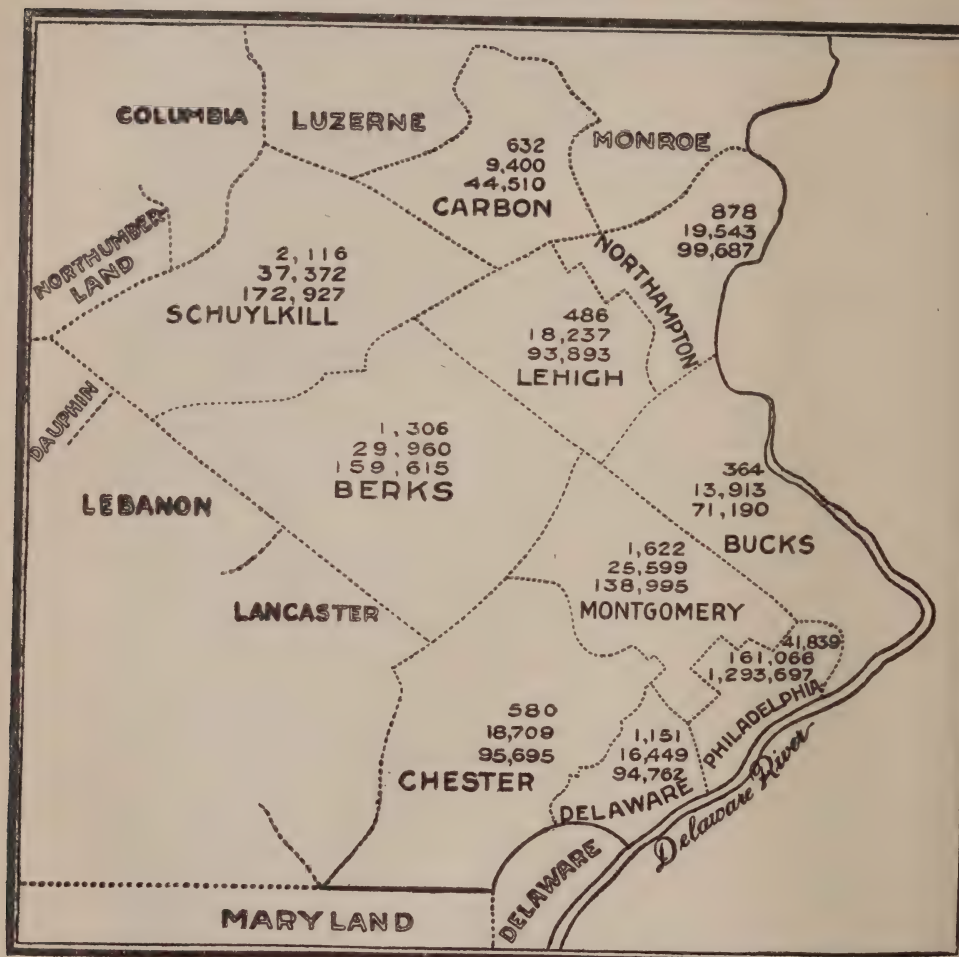
The Archdiocesan School Board of Philadelphia may indeed be congratulated upon the work accomplished under the direction of the efficient School Superintendent who may be said to be the pivot upon which turns the central wheel that moves the educational machinery of the parishes.

In 106 parishes of the diocese there are 117 separate schools. The attendance of children is above 50,000, which shows an increase of 2,218 over the previous year.

The Superintendent's Report proper directs attention to a revision of the course of studies which facilitates systematic grading and offers no difficulty to the admission of children who come from the public schools. Space does not permit us here to dwell upon the lucid and terse presentation by Father McDevitt of the relative importance of the different branches of study, their proper coördination and supervision.

One of the admirable features of the Philadelphia Catholic School system is the care with which the Superintendent selects the means of instructing and unifying the teachers. The courses of lectures given regularly to both the Religious teaching communities and to the

Catholic lay teachers, are uniformly of a high standard, and their aim is both to perfect the instructors' methods and to furnish them with abundant stores of information. The School Inspectors representing the different Religious Orders meet at the Catholic High School.



The figures in their order indicate : Parish School attendance, June, 1905 ;
Public School attendance, June, 1904 ;
Total population, census of 1900.

With them they bring such of the teachers from their respective houses as are capable not only of profiting by the instruction of the lecturers but of imparting and perpetuating it. The lectures are not confined

to theoretical expositions, but include actual practice and illustration. Thus at a recent lecture on chant two sets of boys were brought to sing alternately to demonstrate the superior effect of a certain method of teaching choir boys. Similar object-lessons are chosen in other departments, and that with the utmost care and the single purpose of obtaining the best actual results. The fact that such a system is not stifled through want of the necessary financial support is of itself a tribute to the zeal of the School Board. Father McDevitt does not, however, leave his constituents in any doubt as to what remains to be done. He points out exactly the condition of the educational work done within and without the Church in Philadelphia. One of the ways which betokens accurate study and deep interest in his work is exhibited in the foregoing sketch which shows at a glance the relative attendance of children in our schools, and indicates where the gravity point of the School Board's attention is required.

The Report of the Columbus Diocesan School Board is formulated in a record of the transactions of a series of Conferences at which the principals and teachers met under the presidency of the Bishop to discuss methods of improvement in various departments, and to listen to some practical instructions in the form of papers read on such topics as "The Teaching of History ;" "Preparation for Class ;" "Music in the Parochial School." At the end of the sessions the School Board adopted a number of practical resolutions making for general improvement in the schools of the diocese. A separate booklet of *Courses of Studies* for the elementary grades is published simultaneously with the Bulletin.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be *characterized* by us without protest or criticism inasmuch as they maintain a neutral attitude toward faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, *as a rule*, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

At the Sign of the Jack o'Lantern: Myrtle Reed. *Putnam.*
\$1.50.

A man whose kindred, both by blood and by marriage, have abused his hospitality for years, leaves his home and its contents to a nephew who has never troubled him, and his heir's experience with disappointed members of the family compose the story, which abounds in humor, ends happily for the deserving, and is written with conscientious care and skill.

Ayesha: H. Rider Haggard.
Doubleday. \$1.50.

Leo Vincy and Holly, his preceptor, discover the heroine of "She," living in Thibet as the veiled priestess of Hes, clairvoyant, possessor of radium and mistress of alchemy, loving Vincy faithfully, and with a new rival in the shape of a new incarnation of Leo's wife in the day when he was Kallikrates. Battle, murder, and sudden death follow. Ayesha

confesses that as far as she knows she is only an evil spirit hoping to be something better some day and vanishes with Leo's body, leaving Holly as sole survivor to write the story. The book is more craftily managed than "She," and its wonders are as great, but so large has its class become that it makes but little impression on one acquainted with the earlier book.

Baby Bullet: Lloyd Osbourne.
Appleton. \$1.50.

A rich young American girl and a New England school teacher making a foot-journey in England are given a motor car of small size and enormous viciousness, its owner being weary of trying to keep it in repair. Almost immediately they encounter a rich young American with a French schoolmaster acting as driver of his entirely admirable car and their new acquisition hurries and harries all four through a series of incredibly funny adventures.

Ballingtons: Frances Squire.
Little. \$1.50.

A family history with a special study of a girl who, beginning in blindness to the simple piety and unselfishness of her parents, ends by seeing too late that these virtues are superior to the mental gifts and acquisitions which she has preferred to them, and that a scoffer at Christianity is likely to be wanting even in heathen good qualities. Such theological bias as the book has is Presbyterian, and its author is not in the least cowed by "liberal" assumptions of superiority.

Cicero in Maine: Martha Baker Dunn. *Houghton.* \$1.25, net.

The nine essays in this volume are about equally divided between just appreciation of literary topics and keen but not ill-natured thrusts at shams and humbugs, literary, educational, social, and civic. By sheer sense of humor the author arrives at something very near the Catholic condemnation of the assumption by the state of duties belonging to the parent.

Claims and Counterclaims: Maud Wilder Goodwin. *Doubleday.* \$1.50.

A young physician having blighted his prospects in a small town by refusing to assent to its acceptance of a gift of ill-gotten money, goes to a city and nearly starves. Half in play, he inscribes "Pagan Healer" on a card, and puts it in his window and, in less than five minutes, acquires an important patient. He removes the card from the window imme-

diately, confesses his folly to his patient, vows never again to be guilty of the smallest untruth, and holds to his resolve even when tested in an emergency in which a refusal to be untruthful seems ungrateful and selfish. The book is written with admirable moderation and refinement.

Complete Poetic and Dramatic Works of Lord Byron. *Houghton.* \$3.00.

This is printed in larger type than the older one-volume editions, although the book is smaller. Its lines are numbered for school use, but its annotations include very little not supplied by Byron himself, and nothing to gratify curiosity in regard to the man. The editor, Mr. Paul Elmer More, furnishes the book with a critical introduction written in a spirit of uncommon independence. Nothing is omitted from the text.

Counsels of a Worldly Godmother: Persis Mather. *Houghton.* \$1.50.

Nearly all the counsel here addressed to a young girl is sensible, but the author seems to fancy that an American gentlewoman of the twentieth century has the blunt coarseness of an eighteenth century fine lady, and even uses some words borrowed from rustic American dialect, and thus the impersonation fails, and no young reader should base an ideal upon it. Among the subjects in which counsel is given are athletic carriage, hoyden tricks, conversation, the value of reading, home duties, scandal, and behavior toward divorced persons.

Deep Sea's Toll: James B. Connolly. *Scribner.* \$1.50.

Tales of almost incredible suffering, heroism, and self-denial, with an occasional account of meanness outwitted and with much grim humor. The author's narrative style is disfigured by petty errors in syntax, but the substance of his work is admirable.

Divining Rod: Francis Newton Thorpe. *Little.* \$1.50.

The heroine of this story, her father, who finds oil on his farm and becomes an "oil king," and her mother are spiritualists, and believe themselves guided by the heroine's dead sister. The story deals with the father's fight with a syndicate, and with the heroine's two lovers, one the son of her father's rival, the other a clever workman who has made his way upward from the ranks. The story pictures the syndicates as keeping spies in the offices of rivals.

Edge of Circumstance: Edward Noble. *Dodd.* \$1.50.

The youngest member of a firm of shipowners hoping to oust a rival and to become next in rank to the capitalist head, forms a scheme for wrecking an over-insured vessel and at the same time carrying out a pet theory. The captain and engineer whom he engages for the task obstinately bring the ship through all manner of dangers, but at last he attains his end without actually committing the intended crime. The book abounds in small errors of diction, and "fiddleys," a nautical gem of the author's own discovery, sparkles on almost every page.

Eve's Daughters: A. G. Learned. *Estes.* \$1.50.

A gift book of sayings about women selected from many authors by the late Frederic Lawrence Knowles to accompany a series of pictures arranged as borders and as full-page illustrations. The general tone is that of light satire. The pictures are occasionally cynical, and many of the women figuring in them, although undeniably pretty, are decidedly "advanced," and will hardly please readers of their own sex.

Florence of Lander: Lilian Whiting. *Little.* \$2.50.

Sixteen photographs of Florentine scenes and also a portrait of Lander illustrate this book which is the result of two or three visits to the city. The statements about Lander are drawn from the Browning correspondence, but to them is added an *Atlantic Monthly* paper written by Kate Field some forty years ago, and never since republished. This paper ranks next to Mrs. Lynn Linton's as a just view of the poet.

Four Days of God: Harriet Prescott Spofford. *Badger.* \$1.00.

Original decorations in color illustrate every page of the text of these four papers, each describing one day of a season. The veteran author's ability needs no affirmation.

Green Shay: George S. Wasson. *Houghton.* \$1.50.

A pretty, innocent love story runs through this chronicle of the hardships of sailors on the New England Coast, and incidentally

the reader learns many things of the details of a fisherman's life. Among the characters is a young man who, thinking that some neglected parts of New England need a missionary quite as much as the heathen, has studied for the ministry and finds that he is not mistaken.

He and Hecuba: Baroness von Hutton. *Appleton.* \$1.50.

A Church of England curate, maddened by the suffering of his wife and a countless group of children, puts an end to his poverty by writing an evil novel describing an entirely unsuspected sin of his early youth. His secret is penetrated by an evil woman who has been tempting him for some time, and her hold upon him forbids him to thwart her in a certain plan which she cherishes. In spite of some good characters and amusing scenes the crude viciousness of some of the characters makes the book unpleasant.

Heart of a Girl: Ruth Kimball Gardiner. *Barnes.* \$1.50.

The school-life of a Western girl is set forth with great minuteness, and the description of the High School deserves the attention of Western Catholics desirous of knowing how much study is done in such institutions. The girl herself is morbid, and her religious feeling consists principally of angry remonstrance when her prayers are not fulfilled.

Her Letter: Bret Harte. *Houghton.* \$2.00.

Three poems telling a love-story in the early days of California gold mining, with a full-

page picture by Mr. Arthur I. Keller for each stanza, decorations on a gold background for each page, and ornamental headings and tail-pieces for each poem. The pictures are good in themselves, and the whole artistic scheme is thoroughly sympathetic with the poetry.

House of Merrilees: Archibald Marshall. *Turner.* \$1.50.

The hero, reared to regard himself as the son of a woman of small estate, discovers in the end that he is the heir of Merrilees, a house from which the body of the former owner has mysteriously disappeared. The supposed heir is his nearest friend, and the disappearance is the work of a man of whom he has known all his life, and the chief merit of the book is the consequent close-knit-ting of the plot, but it is clever in many ways.

House of Mirth: Edith Wharton. *Scribner.* \$1.50.

The career of a girl reared with no guiding principle and with but very little money to maintain her while living among the rich and reckless is the main interest of this book. The story is infinitely sad and is related with simple frankness without foolish pity, but without rancor. The descriptions of the idle rich are carefully just, but unsparing.

In the Land of the Gods: Alice Mabel Bacon. *Houghton.* \$1.50.

Ten stories, each one written to exemplify a Japanese superstition or point of political practice or belief. The author is well

acquainted with the country and writes gracefully.

Island of Enchantment: Justus Miles Forman. *Harper*. \$1.75.

A young Venetian tells the story of his going forth to make war against a princess hateful to the republic and hateful in herself, and of the beautiful bride whom he won, although the princess escaped him. The archaisms are not very well managed and the author succeeds in leaving this century without definitely placing himself in any other. Colored pictures by Mr. Howard Pyle illustrate the story.

James Russell Lowell: Ferris Greenslet. *Houghton*. \$1.50, *net*.

A brief critical biography cleared of the gossip of Mr. Scudder's larger work and of Dr. Hale's "Lowell and his Friends," and containing some new matter, portraits hitherto unused and reproductions of manuscript. The author writes carefully with a tendency toward using words uncommon because of doubtful meaning.

Joys of Friendship: M. Allette Ayer. *Lee*. \$1.50.

Quotations from many writers often from fugitive pieces of unknown authorship are so grouped as to illustrate the subject of the title. It is a pretty book intended for the average reader rather than for those curious in literary matters.

Jules of the Great Heart: Lawrence Mott. *Century*. \$1.50.

A group of stories of which the central figure is an exception-

ally brave and kindly hunter and trapper, living in Northern Canada and versed in all the perils of the snows, the way of the red and the white savage and of wild animals. The tales are not exultantly cruel in tone like those of many writers on similar scenes.

Kipps: H. G. Wells. *Scribner*. \$1.50.

The author first shows the unconscious miseries of a poor London boy's life; then the sordid, grinding ugliness of his days as a draper's assistant and the utterly fortuitous fashion of his becoming the pupil of a young woman who gave evening lessons to the poor. When a fortune comes to him he does his honest, pitifully ignorant best to fulfil the responsibilities brought by it, and then allows his former teacher and her mother to entice him into an engagement of marriage from which he literally runs away to marry a poor girl, a playmate of his early days. He loses the greater part of his money, and is thenceforth happy.

Libro d'Oro: Lucia Alexander. *Little*. \$2.00, *net*.

This "Golden Book of those whose names are written in the Lamb's Book of Life" is translated from early Italian collections of miracle stories and sacred legends into beautiful English worthy of the subject. The translator is the mother of Miss Francesca Alexander Ruskin's pupil and the author of "The Hidden Servants," and her work is done in the same spirit, perhaps even intensified. The collection is unique.

Lonely O'Malley: Arthur Stringer.
Houghton. \$1.50.

The young hero's parents leave his education to him, and he prosecutes it vigorously if not judiciously, fighting until his supremacy is recognized, maintaining it by reckless falsehoods; leading the stupid innocent into mischief; plunging into reckless piracy when occasion serves, and becoming painfully pious when piety happens to strike him as a novelty. The story is highly amusing, but the Irish part of the hero begins and ends in his name. He is purely Yankee. The book is illustrated by good pen-and-ink drawings by Mr. F. T. Merrill.

Lynette and the Congressman:
Mary Farley Sanborn. *Little.*
\$1.50.

A poor Southern girl of good family, employed in one of the Government Departments, unintentionally, but without introduction, makes the acquaintance of a Representative and the two fall in love. The obstacle to their union is a foolish widow who fancies herself in love with the man, but all ends happily. It is a pleasant bit of comedy, but not quite natural in all its movements.

McAllister and his Double: Arthur Train. *Scribner.* \$1.50.

The double is a burglar who has once served as McAllister's body servant and the two have a friendly regard for one another. The misunderstandings arising from their resemblance are equally funny whether they affect the police or McAllister's friends, and the wit with which they extricate

themselves is highly ingenious. The stories in which they do not appear are of small value.

Miss Badworth, M. F. H. Eyre
Hussey. *Longmans.* \$1.50.

A country gentleman, whose sister declares that women are equal to all the tasks generally left to men, bequeaths his estate to her on condition that she hunts his hounds for a certain time. By taking advantage of an unimportant phrase in his will, the task is undertaken and well carried out by his niece, and just as litigation with a worthless nephew seems inevitable, a later will is found, distributing the property rationally. The hunting passages are excellent.

Nedra: George Barr McCutcheon.
Dodd. \$1.50.

A betrothed pair elope to escape the trouble and display of a fashionable wedding, and a shipwreck separates them, leaving him with a pretty woman, widowed by the wreck, on a fabulous island, whence they escape to find the girl on the point of marrying another man, whereupon they too are married. The whole story is farcically exaggerated, and the chapters of which the fabulous island is the scene are absurd.

Paradise: Alice Brown. *Houghton.* \$1.50.

Paradise is the name given to her vision and hope of the future by a waif suddenly flung into the intimate life of a group of New England families, and her influence upon all of them is curiously enlivening. Nearly half of the personages are humorous, but the

tone of the book is melancholy in spite of the heroine's almost in-domitabile cheerfulness.

Question of our Speech: Henry James. *Houghton.* \$1.00.

The awakening address made before the Bryn Mawr graduates last summer exhorting them to try to reform the prevalent carelessness of speech, beginning if need were with themselves. The hits in the discourse are palpable. His address on Balzac is included in this volume and some passages omitted in delivery are restored.

Race of the Swift: Edwin Carlile Litsey. *Little.* \$1.00.

Six studies of animals written without exaggeration, and four drawings by Mr. Charles Livingston Bull compose this volume. The author does not take sides in the dispute between those who attribute human motives and actions to animals, and those who deny the possibility of such things.

Rebecca Mary: Annie Hamilton Donnell. *Harper.* \$1.50.

Very long stories of the very small achievements of a child who, living on the charity of her aunt, regarded herself as injured whensoever she failed to obtain her own way and was much pitied and petted by the minister's wife and the minister. All the personages are painfully affected and seem always to be acting a part.

Reckoning: Robert W. Chambers. *Appleton.* \$1.50.

The hero, a spy in New York during the British occupation,

falls in love with a girl whom Walter Butler has trapped into a secret marriage, and the whole story becomes a duel between him and the Tory. He escapes alive by the girl's help and Butler is killed. The book contains many interesting things about the great Iroquois confederation and about Indian customs.

Red Fox: Charles G. D. Roberts. *Page.* \$2.00, *net.*

A long and minute study of fox life, beginning with the cubhood of an animal who came to be king of his country side. He has three enemies, two dogs, and a farmhand with a gun, but he escapes them all, is at last trapped and sold to a county hunt, but outruns its pack and is left at the beginning of a new life. He is a fox and nothing more from first to last, and he is not pitied when followed by the dogs. The book is profusely illustrated with Mr. Bull's pictures and small drawings.

Rejuvenation of Aunt Mary: "Anne Warner." *Little.* \$.150.

A spendthrift, desirous of placating the rich aunt whose affection he has abused, begs her to visit New York and allow him and his friends to entertain her as far as his poverty will permit. His resources extend to theatres, rather doubtful places of amusement, and champagne suppers. Fortunately, his betrothed, mistrusting his discretion, has undertaken to play lady's maid to the aunt, and she escapes alive, and so pleased with her adventures and her nephew, and so rejuvene-

nated that she is left planning a second visit. The story is funny, but lacks good taste; an intoxicated old lady is not amusing.

Resurrection of Miss Cynthia:
Florence Morse Kingsley.
Dodd. \$1.50.

Miss Cynthia after attending funerals all her life is told by a doctor that she must die within a year, whereupon she prepares to enjoy herself, untrammelled by domineering kinswomen, to spend the income which she has needlessly saved and to recover her youth. She resolves not to die, and the lover of her girlhood returns, transformed into a great physician, assures her that the other doctor was mistaken. It is a pretty story, although some of the heroine's statements as to the will of God are in no creed but her own.

Squire Phin: Holman P. Day.
Barnes. \$1.50.

A shrewd and well-read lawyer remains in a country town chiefly to be near the woman whom he loves, although she allowed her father's pride of purse to separate them in their youth. He is a good influence in the gossiping little place, but he is aided in his final conquest of his old enemy by his errant brother, a retired showman with a comic elephant and a temper.

Starvecrow Farm: Stanley J. Weyman. *Longmans.* \$1.50.

The heroine elopes with one of the Thistleton conspirators supposing him to be a gentleman and finds herself unprotected in a strange place, cast off by her of-

fended family, and by the man to whom they had betrothed her. The story shows by what events the extent of her folly was revealed to her and by what bravery she redeemed herself in the estimation of her affianced.

Under Rocking Skies: Frank Tooker. *Century.* \$1.50.

The story of a tempestuous voyage during which a wilful girl discovers where her heart has really been given, and her lover has opportunities to show both courage and good seamanship. It is equally compounded of humor and scenes of peril.

Valerian Persecution: Rev. Patrick J. Healy, D.D. *Houghton.*
\$1.50, net.

This is a study not only of early Christianity but of the Roman Empire and may be read with equal interest by the school-boy and the divine. The reverend author's investigations and comparisons lead him to exculpate the pagans from the charge of blind hatred, but also serve him as means to exhibit the difficulties which met the early Christians at every turn.

Ward of the Sewing Circle:
Edna Edwards Wiley. *Little.*
\$1.50.

An odd little orphan with his pet cat is passed from one member of a sewing circle to another to be entertained and brings about a happy marriage and a permanent home for himself. The queer household ways of some of his entertainers and the orphan's quaintness make the book pleasantly amusing.

Ways of Nature: John Burroughs. *Houghton.* \$1.10, *net.*

These fourteen papers have been written since the author made his public protest against the attribution of human qualities to animals wild or tame, and he carefully refrains from going beyond the record of what he actually sees. He is quite as interesting as of old, but different, and, as of old, he accepts nobody's theories without proof and regards all observations as open to ques-

tion, even his own. A characteristic portrait forms the frontispiece.

Wizard's Daughter: Margaret Collier Graham. *Houghton.* \$1.25.

Seven stories, all having at least one original point, and all very well told. The scene of all is the newly settled West, and they are related with consciousness of the distinctive foibles of the region, but with equally keen insight into its fine qualities.

Juvenile.

Amy in Acadia: Helen Leah Reed. *Little.* \$1.50.

One of the minor characters in the Brenda books journeys through Acadia with a Chicago girl, a Plymouth girl and her mother, and learns something of the sacrifices and sufferings of the loyalists exiled during the Revolution. The three girls are uncongenial; and by their example, forbearance, and toleration are taught. [Ten to thirteen.]

Animal Heroes: Ernest Thompson Seton. *Scribner.* \$2.00.

A slum cat's adventures in various social circles, the doings of a prairie wolf, a Winnipeg wolf, a reindeer, a pig, and a lynx, are the subjects of this book, which is not so morbidly sentimental as some of its author's earlier work and is illustrated with equal charm. [Eight to any age.]

Dave Porter of Oak Hall: Edward Stratemeyer. *Lee.* \$1.25.

A penniless boy saves the life of a rich man's daughter and her

father offers to give him an education, and in this book he is seen at a preparatory school playing baseball and devouring midnight "spreads." His teachers mutilate the English language extraordinarily.

Fort in the Wilderness: Edward Stratemeyer. *Lee.* \$1.25.

The siege of Detroit in 1763, the battle of Bushy Run and the attack on Fort Pitt are the historical incidents of this story of two American youths, a woodsman and an aged Indian chief. The character of the boys is unexceptionable, but their speech abounds in modern errors.

Heroes of Iceland: Allen French. *Little.* \$1.50.

Dasent's translation of "The Story of Burnt Nyal" is here adapted for the use of children and furnished with a preface, introduction, and notes, making it worth preservation after the boy becomes a man. [Ten to fifteen.]

Kristy's Surprise Party: Olive Thorne Miller. *Houghton.*
\$1.25.

A group of Christmas stories related to a child by her uncles and aunts, abounding in cheerful good temper and kindness, and prettily illustrated. [Six to ten.]

Little Colonel's Christmas Vacation: Annie Fellows Johnston.
Page. \$1.50.

A girl's boarding school so well managed that few pupils think of the traditional transgressions is the scene of the story of which the central interest is a tale of knightly endeavor to be virtuous and unselfish. The book furnishes the reader with a pleasant incentive to good behavior. [Ten to twelve.]

Little Princess: Frances Hodgson Burnett. *Scribner.* \$2.00.

The author's story of Sara Crewe continued and amplified by the introduction of new personages and new stories of the old. [Ten to twelve.]

Old-Fashioned Tales: E. V. Lucas. *Stokes.* \$1.20.

Stories from Miss Edgeworth, Mrs. Barbauld, Mary Lamb, "Peter Parley," Jacob Abbot, Miss Sinclair, and other authors of the former half of the nineteenth century. They are judiciously selected and the preface explains their grouping to the elders. [Eight to any age.]

Only Child: Eliza Orne White. *Houghton.* \$1.00.

The small heroine's cats, kittens, dolls, doll-house, and a large

family group, her friends, have agreeable little adventures, and she is a good companion for a child. [Five to ten.]

Outcast Warrior: Kirk Munroe. *Appleton.* \$1.50.

This melodramatic story with its hero, scalped, and therefore dead by Indian custom, truthfully describes the red man's ways, but is too full of horrors to be perfectly wholesome, although a good corrective of sentimental notions about the Indian. [Ten to fifteen.]

Pup: Autobiography of a Greyhound: Ollie Hurd Bragdon. *Caldwell.* \$1.50.

"Pup" is a little too wise for belief, but he is an agreeable animal and his story is illustrated with excellent photographs. [Six to ten.]

Red Chief: Everett W. Tomlinson. *Houghton.* \$1.50.

The story of the Cherry Valley massacre as it was seen by a young Whig, an Irish friend with an impossible brogue, and the daughter of a Tory. Brant appears two or three times, and is well described, and some genuine letters exhibit the spelling of the fathers. [Ten to twelve.]

Red Romance Book: Andrew Long. *Longmans.* \$1.50, net.

Stories from "The Faerie Queen," the Romance of the Cid, Don Quixote, Ogier the Dane, Ariosto and the Polyolbein retold in good prose and illustrated with colored plates and pen-and-ink drawings. [Eight to any age.]

Sa'-zada Tales: W. A. Fraser.
Scribner. \$2.00.

The stories in this book are those with which the animals in the zoo entertained one another. The portraits of twenty-four, drawn by Mr. Arthur Heming, illustrate the tales and pen-and-ink drawings appear on the margins and in the text. The animals are well imagined and the book is excellent reading. [Eight to any age.]

Schoolhouse in the Woods: A. C. Plympton. *Little.* \$1.50.

The schoolgirl heroine has two eccentric bachelor guardians who vie in indulging her, and her chosen friend is a negro girl of quaint speech. The children learn to be kind to animals and are shown how interesting are their ways. [Eight to ten.]

Shipwrecked in Greenland: Arthur R. Thompson. *Little.* \$1.50.

Based on the wreck of the *Miranda* in 1894, and preserving

the names of some of the rescuing crew, this story describes Eskimo manners and homes, icebergs and polar hardships, introducing a few well drawn fictitious persons. [Eight to fourteen.]

Star Jewels: Abby Farwell Brown. *Houghton.* \$1.00.

Five well-written original fairy tales, five little poems, and five quaint pictures compose this book which has a pretty cover. [Five to eight.]

Yellow Cat: Grace V. R. Dwight. *Appleton.* \$1.50.

Nine stories of talking dolls and talking animals, fairies, and children with colored pictures, pleasantly related, but lacking imagination. [Six to eight.]

Yoppy: Autobiography of a Monkey. Mollie Lee Clifford. *Caldwell.* \$1.50.

Pictures by Mr. L. J. Bridgman illustrate a chronicle of a monkey's tribulations chiefly caused by his own naughtiness. [Six to ten.]

Literary Chat.

McClure, Phillips & Co. have just issued an interesting memoir of Professor Edward North, who is a typical representative of that classical scholarship fast vanishing from the faculty lists of our colleges. Professor North taught Greek for nearly sixty years in Hamilton College, and whilst he cannot be said to have contributed anything of original value to his study by writing, he left the impress of his erudite and high-minded influence upon several generations of students and professors, to one of whom we are indebted for this graphic portrait of a learned and gentlemanly teacher. Despite the fact that he possessed the talents and acquisitions of a specialist in the ancient classics, he was not a mere pedagogue or didactic exponent, but knew how to draw forth the sympathies of his students by an all-sided culture and genial disposition.

Dr. Moffat's translation of the second volume of Professor Harnack's *Christianity in the First Three Centuries* makes a stately volume of nearly five hundred pages (Putnam). The study of that period, from the historic point of view, is of great importance in modern apologetics, inasmuch as it lays bare the actual value of the motives that produced Christian civilization. Professor Harnack willingly or unwillingly furnishes abundant argument to sustain the plea that Christianity commended itself from the very first to the most noble and best educated minds, as well as to the lowly classes among the pagans; furthermore, he offers proof that the discipline of the Catholic Church, in all its fundamental outlines and principles, was established under Apostolic auspices. Of course, he seeks to subvert the argument of continuity in many of its phases and results, and pursues the rationalistic trend upon which modern Lutheranism, in view of the higher criticism, finds itself bent by the force of its logic. Among Catholic students who have made a specialty of this period of history is the English Jesuit Father, Alexander Keogh, of St. Beuno's College.

THE DOLPHIN PRESS has undertaken the publication of a new magazine entitled CHURCH MUSIC. It is the outcome of the efforts we have hitherto made through THE ECCLESIASTICAL REVIEW and THE DOLPHIN to bring the undoubted wishes of the Sovereign Pontiff in the matter of Church music reform, before our clergy and that class of Catholic laymen who, by their intelligent appreciation of a liturgical and truly devotional Church service, sustain and are able to influence the carrying out of the laws of the Church.

Hence we published not only numerous articles on the subject, setting forth *how the reform may be begun* and carried on, and *how the actual difficulties* in the way may be neutralized; but we also published a complete *Manual* to guide priests, organists, and choir leaders in all kinds of congregations, large or small. Owing to the misapprehensions of some on whose zealous interpretation and activity the fulfilment of the wishes of the Holy Father in this matter depend, we failed to make the desired impression upon many of our readers. Hence we resolved to take another way, that is, of a *continuous and sustained propaganda*, appealing to bishops and pastors and teachers, by a separate organ that would gather the best available material in Church music, and put it before those who wish to do what is right and commanded, at such moderate expense that no plea of inability could be justly advanced.

What urged us more and more to the publication of CHURCH MUSIC was the fact that THE ECCLESIASTICAL REVIEW could not be subscribed for by lay persons, and that THE DOLPHIN appealed too exclusively to friends of a general Christian culture to make it serviceable for organists and teachers unable to subscribe to a high-class periodical like THE DOLPHIN for the mere sake of finding in its pages an occasional article on Church music.

What we thus advocate has been well expressed and without circumlocution in the urgent words which the Apostolic Delegate addresses to us on this matter and which serve us as an Introduction to our *Manual of Church Music*. The eminent representative of our Holy Father, who is in the counsel of those who would sincerely coöperate with our Chief Pastor in the "restoration of all things in Christ," writes:

"Unfortunately the edict of our Sovereign Pontiff has been received by many in this country with misgivings as to the possibility of putting it into practice. What is the cause of the deplorable hesitation we witness in the banishment of profane music from our churches? . . . I am led to believe that the cause of this procrastination is to be found in the fact that our taste has been vitiated and our judgment led astray by the constant use, from our earliest years, of sensational profane music, and consequently we do not now fully realize the value of ecclesiastical music."

"It is a matter of the gravest importance," continues the Apostolic Delegate, "and deserves our serious consideration. Here we have the command of the Supreme Pastor of the Church, emphatically given and binding in conscience bishops, priests, and people . . . Notwithstanding all this anxious care on the part of the authorities of the Church and the last fervent appeal of His Holiness, Pius X, as yet, comparatively speaking, very few are the pastors who have earnestly set themselves to work to correct a practice so vigorously condemned as derogatory to the sanctity of the House of God."

Superficial reasons advanced against prompt action in making the changes in our church choirs, by introducing the prescribed Church music, are all answered in our *Manual*, and will be continually dwelt on in the new periodical, which does not confine itself to theoretical and legislative exposition, but tells every organist, every choir leader, every teacher of boys or girls, every pastor who wishes to have congregational singing—which is much more edifying, inexpensive, and easy than the music in use at present—*how to do it* at every step.

Lest the new magazine should interfere with the activity of similar enterprises, such as the *Church Music Review*, which the veteran champion of reform in this field, Professor John Singenberger, began to publish last year, we have made arrangements to work with him in united activity. Our coördinated facilities for launching and prospering such a magazine are recognized to be greater than any isolated and individual efforts could make them, by reason of the preparatory work which THE ECCLESIASTICAL REVIEW in establishing THE DOLPHIN PRESS with its numerous channels for reaching the clergy and their helpers, has done during the past years. That same pioneer activity will be to our readers a guarantee that the best means of information will be placed at their disposal, if only they will *read*, and do the little that equity and a congenial Catholic spirit suggest to them in coöperation with us. The prospectus of CHURCH MUSIC together with a list of the eminent colaborers in our enterprise will be found in another part of this month's DOLPHIN. It will no doubt be of interest to our readers.

In a very interesting volume of unusual form are assembled the various congratulatory letters and memorials addressed to Newman on the occasion of his elevation to the Cardinalate. Following each address is the reply of the new Prince of the Church. Making as they do an almost complete collection of what passed from and to public bodies in connection with his elevation, and dealing at times with subjects of special moment to the religious world at the present day, they form a quite important part of the Cardinal's work. The compilation is almost entirely Fr. Neville's.

The publishers (Longmans, Green, & Co.) request us to announce to our readers who may have their complete subscription edition of Newman's works, that a special edition of these *Addresses to Cardinal Newman and His Replies—1879-1881*, uniform with the subscription edition, has been prepared for, and will be sent to, them only. The binding of the edition for the general market is slightly different.

Our librarians and readers generally will be glad to learn that the Messrs. Benzigers expect to publish in December a special subscription edition of *Mores Catholici*,—in four volumes.

From one of our contemporaries we clip the following comment printed under the heading of *A Sound Franciscan Critic*: "In THE DOLPHIN for July and August there are two very able and judicious articles on Franciscan literature from the pen of Father Paschal Robinson, O.F.M. Few students of Franciscan literature, early or late, have so clear and complete a grasp of their subject as that possessed by this American Friar; and none surpass him in the cogency and directness of its expression. The articles are a lucid and transparently fair criticism of the present controversy respecting the historical merits of those famous Franciscan documents: the *Lives of St. Francis* by Celano, the *Legend of the Three Companions*, the *Life* by St. Bonaventure, and *The Mirror of Perfection*. The very thoroughness of the articles precludes quotation from them. Where all is so good it is impossible to pick and choose. We would advise those of our readers who are interested in Franciscan literature, and those who would know, briefly and clearly, just how it now stands, to read the articles for themselves."

Critics of some of the Jesuit Father Tyrrell's sayings in the October DOLPHIN under the title of "The Spirit of Christ," exhibit the usual intolerance and limitations in interpreting the thought of a mind that ventures to put his words in new forms regardless of the stereotyped expressions which often carry with them a faulty conception of things sanctioned by tradition. Tradition will always be, of course, a main source and criterion of truth, but that cannot be said of all traditions. The Pharisees of our Lord's day had many traditions for which they pleaded as though they were the sacred laws of Moses, and the Evangelists who record the facts and teachings of Christ's life (Matt. 15: 2-6; Mark 7: 3-13) tell us what He thought of this. In the same way the literal sense of revealed (written) truth is not the only nor necessarily the truer or more important sense which Christ, who taught mostly in parables, wished to convey. Where that literal sense is evident or defined by the Church, or necessarily implied in some associated doctrine of the Church, there no one will dispute it; but wherever else the object of the truth to be taught is reached more directly by a figurative interpretation, there it may be freely and preferably maintained.

The Philadelphia Catholic Truth Society, through its Secretary, the Rev. Nevin Fisher, has undertaken the republication of Dr. Edward Pace's *Modern Psychology and Catholic Education*. The pamphlet is of exceptional value to teachers and has just been issued as one of the *Educational Briefs* which the Superintendent of the Philadelphia Parish Schools sends to his teachers and others interested in educational work. Both pamphlets are from the DOLPHIN PRESS.

The familiar story of Catholic associate editors in non-Catholic literary enterprises being placed in a false position of responsibility repeats itself in the case of the new *Encyclopædia Americana*. Father Wynne, S.J., finds it necessary to protest against the use of his name by book agents in behalf of the above-mentioned work. Unfortunately the effect of this whole system is to discredit not merely certain non-Catholic sources of information, but also the value of popular Catholic names as a guarantee of associate worth.

With the second issue of the *New York Review* the attractions of that magazine grow. The editors have found a way of utilizing good home talent; and this is likely to awaken new or dormant energies. The indications are that higher Catholic science will have more exponents than could have been anticipated in view of the supposedly limited circle of educated readers in America. *The American Catholic Quarterly*, *The Messenger*, *The Catholic University Bulletin*, *The Catholic World*, *THE ECCLESIASTICAL REVIEW* and *THE DOLPHIN* are appealing practically to the same circles of readers, and the names of writers found in any one of them may now be found in the others. With seven high-class magazines only slightly differentiated in their appeal to a predominant specialty or characteristic tendency, to which must be added the Catholic magazines published in the United Kingdom, education ought to advance amongst us with giant strides.

Books Received.

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